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INDIAN

YEAR-BOOK

FOR

1862.

Bx e 89

A REVIEW

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OF

Social, Intellectual, and Religious Progress

IN

INDIA AND CEYLON.

COMPILED BY

JOHN MURDOCH,

[INDIAN AGENT

OF

The Christian Vernacular Education Society

FOR INDIA.]

Bx e 89

MADRAS:

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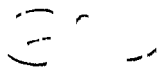

PREFACE.

THE following compilation, it must be confessed, very inadequately fulfils the hopes held out by the title page. While some details are given of the leading events of the year, much of the work is taken up with the consideration of important public questions which have been agitated during the period under review. Though the course pursued may be unsatisfactory to persons merely in search of general information about India, it is hoped that it will meet with the approval of those for whom the volume is chiefly intended—philanthropists desirous of doing what lies in their power for the benefit of our Eastern Empire.

Apart from Missions, to which, for reasons given in the body of the work, insufficient space has been devoted, it will be seen that three principal topics are discussed, viz., the *Civil Service*, the *Land Question*, and *National Education*.

While the volume was passing through the press, intelligence was received that Babu Satendro Nath Tagore, a Native of Bengal, had been a successful competitor for admission into the Indian Civil Service. Mr. S. Laing observed,* "There is no right-minded Englishman who would not be delighted to hear that any prize open to fair competition had been won by a Hindoo." All honor be to the first of a long line of men, some of whom, it is hoped, will rank with the Thomasons, Outrams, Lawrences, Montgomerys, Freres, and other distinguished names in the Indian Service. At the last competition even Africans entered the lists. To mould such a heterogeneous mass into a good class of Public Servants, the compiler is more and more convinced of the necessity of the course of training proposed after the first examination. Facts have already proved that there is no sufficient guarantee for the qualifications of the men admitted under the present system. A year's study at one of the Universities, after passing the first test, is quite inadequate. The subject is of vast importance. If the Officers of Government are men of the right stamp, every reform will follow in due course; whereas the best system will prove almost inoperative, if badly administered.

Considerable space has been given to the Rent Question in Bengal. The attention of the compiler was powerfully drawn to the subject, by visits to the principal Indigo District and conversations with Ryots and others interested. Just as that country was long the staunchest supporter of slavery, which paraded the declaration, "All men are free and equal," so the Government of

* Lecture on "Indo-European Languages and Races."

India, which "sold for nought" the Ryots of Bengal, published the following, as if in bitter irony, in its Regulations :—

"VII. It being the duty of the ruling power to protect all classes of people, and more particularly those who from their situation are most helpless, the Governor General in Council, will, whenever he may deem it proper, enact such regulations as he may think necessary for the protection and welfare of the dependent talookdars, ryots, and other cultivators of the soil."

A terrific deluge of blood promises to wash away the stain from the proud escutcheon of America ; but when will the condition of unhappy Bengal cease to be a foul blot on our administration ?

The judgment on the Rent Question of Sir Barnes Peacock has outraged the people's sense of justice. Even the leading organ of Colonist party admits, that it lays down "a principle not hitherto noticed by any who have commented upon it."* Mr. E. Jackson, Judge of the Lower Court, who has had far greater advantages for forming a correct opinion of the ryots' prospects over one whose Indian life has been spent within the Mahratta ditch, declares that the rate sanctioned by the Chief Justice "would at once drive the ryots from their homes or place them at the mercy of Mr. Hills." Only men ignorant of the country will attach importance to the fact, that a Native Judge agreed with the Chief Justice. It is not surprising that a Hindoo, new in Office, should coincide with a strong-willed superior.

However, all admit that legislation is required. Sir Barnes Peacock, in the conclusion of his judgment, remarked :—

"It is not for us in this place to comment upon the acts of the legislature or to suggest amendment of the law. We have merely to administer it as we find it. But we think we may fairly point to this case as an example of the difficulties which have been created by some of the provisions of Act X of 1859, and of the vast amount of litigation, harassing both to landowners and ryots, which must necessarily arise unless that Act be amended."

The *Friend of India* would withdraw the last shred of protection from the ryot. Instead of compelling the landlord to show that the rent demanded from a tenant, *with right of occupancy*, is "fair and equitable," it is proposed that he should have power to exact any terms he pleases, while the ryot must instantly quit if he does not accede to them. The course recommended in the following compilation will be found at page 40.

Before our empire became established in India, the injustice and tyranny of rulers was sometimes cured and avenged by a successful revolt. This rude and terrible remedy is not open to a feeble race kept down by British bayonets. The words of Solomon, which have described the state of the ryot in Bengal under our rule during the past, may hold good with regard to the future : "So I re-

* *Friend of India*, Sept. 17, 1863.

turned and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter."

It will easily be perceived that the comparison between Bengal and Bombay is designed to show the inaccuracy of the assertions made with regard to the former and its much vaunted "permanent landlord settlement." Notwithstanding repeated corrections in the *Times of India*, the *Friend of India*, in a recent issue, makes the following statement respecting Calcutta: "The Customs Revenue is nearly twice that of any other port of India."* This is calculated to produce a most erroneous impression. It is well known that the Salt Tax is an important item of Indian Revenue. Bengal now uses, to a large extent, imported Salt, on which duty is paid; Bombay manufactures its Salt. Exclusive of Salt, it is shewn at page 90 that the Customs Revenue *per head*, the only fair test, is nearly 2½ times greater in the Bombay Presidency than in Bengal. The produce of the Income Tax per head is also more than double. Bengal, it is true, pays about thirteen pence per head for Salt, and Bombay only eight pence; but a smaller duty is intentionally levied on Bombay Salt as a very inadequate compensation for the Land Tax, which, including excise, is 5*s.* 7¾*d.* per head, instead of 2*s.* 3¾*d.* as in Bengal.†

While the compiler believes that the *Friend of India*, under its present Editor, has pursued a most mischievous course with regard to the Land Question in Bengal, it would be unfair not to state that Education has no warmer supporter, and that on many other points, connected with the welfare of the country, it maintains its former reputation.

The acknowledgments of the compiler are due to the Government of India for a set of the General Administration Reports for 1861-62. Though their want of uniformity renders comparison in many cases impossible, they are a valuable treasury of information. Various Indian Journals, whose names are specified, have supplied the most interesting portions of the volume. Ceylon has only been incidentally noticed. The reader is recommended to consult Ferguson's *Ceylon Directory*, published annually. It gives the most complete information regarding the Island at present available.

MADRAS, 13*th October*, 1863.

INDIAN MONEY.

12 pice or 4 pice = 1 anna, 1½*d.* 16 annas = 1 Rupee, 2 Shillings.

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* *September* 17, 1863.

† It should have been mentioned that the rates of the Land Tax, given at page 36, are taken from the Statistical Table accompanying the Public Works Report for 1861-62.

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INDIAN YEAR-BOOK

FOR

1862.

INTRODUCTION.

India presents a most interesting study to every lover of mankind. Sandy tracts, apparently doomed to hopeless barrenness, are being transformed into smiling fields of richest green; primeval forests, the haunt of the tiger or wild elephant, are disappearing before the axe of the European settler; whilst commerce is being facilitated by some of the noblest triumphs of engineering skill. The national intellect is awakening into new life under the influence of western civilisation and literature; and, above all, the light of the Gospel is beginning to dispel the moral and spiritual darkness which broods over the country.

Philanthropists having time and opportunity will consult the Reports and other documents, which are published in hundreds. There are many, however, who will find this impossible. To such the following compilation, in which the salient points under each head are noticed, may not be unwelcome. No attempt is made to blend the whole into a continuous narrative, for it will be more satisfactory to those for whom the volume is intended, to have the information from the original sources, where practicable.

Subjects are arranged under four great divisions,—CIVIL, SOCIAL, INTELLECTUAL, and RELIGIOUS; but it must be admitted that this classification is not strictly observed. Several topics run into each other; others may be grouped differently, viewed under different aspects. It is hoped, however, that the General Index will enable the reader speedily to ascertain where information is given on any point noticed.

WANT OF UNIFORM STATISTICS.

One of the first public acts of Lord Elgin was the appointment of a Statistical Committee. Its necessity is thus shewn:

"There is, His Excellency the Governor General in Council observes, a mass of Statistics in the Administration Reports of the different local Governments and among

the Records of the various Government Offices, but they are not compiled on any uniform plan nor brought together in any Central Office, so as to shew the Statistics of the Empire."—*Proceedings, 6th June*, 1862.

The work of the Committee was to revise the Board of Trade and other Official Returns and to report to the Government as to "the Forms and Regulations which they would recommend with a view to the compilation of an uniform system of Imperial Statistics in the newly created Branch of the Financial Department." The Report of the Committee has been referred to the various local Governments. When the suggestions made are carried out, great facilities will be afforded for determining many important questions which have long been agitated.

Census.—Population Returns of divisions of the empire have been prepared, with more or less care, at different periods. In the Madras Presidency a rough Census is taken quinquennially; in British Burmah the capitation tax requires the rural population to be numbered yearly. There are also some admirable Statistical Reports, in great detail, of a few districts in the North-West Provinces, like that of Cawnpore by Sir Robert Montgomery. What is wanted is *a General Census taken simultaneously*. This was to have been done in 1861, but the recent Mutiny and the agitation occasioned by new taxes, seemed to Lord Canning to render it inexpedient. While there is some excuse for the Indian Government, it was absurd timidity not to carry out the measure in Ceylon.* Because the Jews objected to the reckoning of those who were to be innumerable as the host of heaven or the sand of the sea, the same feeling was attributed to Buddhist Singhalese! Experience has shown that the political danger apprehended has been greatly exaggerated. After a sanguinary struggle with the most dangerous enemy we ever encountered in India, the Punjab was annexed in 1849. The Administration Report for 1850-51 contains the following statement: "289. Under the statistical operations, a Census of the entire population, with an elaborate detail of castes and professions, and careful returns of agricultural produce and stock, are prepared." As the value of all other statistics depends, to a large extent, on correct population returns, it is to be hoped that the Indian Government will direct a general Census of the empire to be taken in 18[illegible]. In England the regular returns of births and deaths render a decennial census sufficient for most purposes. In the absence of such data, the Census in India, as in France, might be taken quinquennially. Under the highly organised system of Indian administration, this would present no great difficulty. Among other items

* It will, however, be seen in a subsequent chapter, that the Ceylon Government has passed an ordinance, subject to the Queen's approval, for the registration of births and deaths throughout the Island. But without an accurate Census to start with, it will be like a survey without the measurement of a base.

it is very desirable to ascertain the percentage of persons able to read. Another point of inquiry should be the number of native weavers.

Territorial Changes.

British Burmah.—On the 31st January 1862, the three maritime provinces of Arakan, Pegu, and Tenasserim, were united under one local administration and called British Burmah.

North Canara.—In April 1862, the district of North Canara, with the exception of the talook of Kundapore, was transferred from Madras to Bombay.

Sumbulpore.—On the 30th April, 1862, Sumbulpore and its dependencies were transferred from Bengal to the Central Provinces.

Proposed Territorial Changes.

Union of Sind and the Punjab.—It seems very desirable that this recommendation, which has frequently been made, should be carried out. The whole basin of the Indus and the five Rivers would then be under one Government. The same administration would have charge of the entire western frontier, while commercial enterprises could be aided more effectually. Bombay, on the other hand, has comparatively little connection with Sind. As the jurisdiction of the Lieutenant-Governor of the North-West Provinces has been considerably circumscribed by the transfer of the Saugor and Nerbudda Territory, Delhi should be re-annexed to the division to which it belongs geographically.

Eastern Bengal.—The *Friend of India** suggests that Assam and the neighbouring districts should be formed into a Chief Commissionership. Few portions of the empire are richer in natural capabilities, and under an efficient officer, they would rapidly rise in importance.

Area and Population.

The following tables give the extent and population of the principal divisions of India and Ceylon, according to the latest available Statistics.

British Territory.

	Area. S. M.	Population.	P. S. M.
Bengal.			
Regulation Provinces	134,532	35,790,363	275
Non-Regulation Provinces			
Assam	27,555	1,360,327	49
Cossya Hills	3,500	77,625	22
Assam Hill States	21,134	Unknown.	
Chota Nagpore	58,130	2,541,369	44
Cuttack Tributary Mehals	15,791	999,827	63
Darjiling	740	60,000	81
Total Non-Regulation	126,850	5,039,148	
Total under the Lieut. Governor of Bengal	261,382	40,829,511	156
North-West Provinces.			
Regulation Provinces	60,507	25,344,481	418
Non-Regulation Provinces			
Kumaon and Gurwal	11,235	606,687	54
Jaunsar	579	24,684	43
Dehra Doon	6	37,500	53
Ajmere	2,029	291,666	143
British Mairwarra	389	59,800	165
Jhansie	2	43,736	181
Jaloun	2,025	565,550	279
Humeerpore	2,318	477,988	206
Lullutpore	2,850	256,500	90
British Nimar	362	25,400	70
Total Non-Regulation	24,628	2,081,630	81
Total under the Lt. Governor North-West Provinces	85,135	28,094,972	330
British Burmah.			
Pegu	34,200	1,150,189	34
Tenasserim	38,000	371,402	10
Arakan	17,780	376,306	21
Total	90,070	1,897,897	21

* May 1st 1862.

	Area. S.M.	Population.	P.S. M.
Oude	28,000	8,071,075	288
Central Provinces.†			
Nagpore	76,432	4,650,000	61
Saugor and Nerbudda Ter.	32,733	2,040,525	63
Sumbulpore	4,693	294,971	63
Total	113,258	6,985,496	62
The Punjab	100,406	14,794,611	147
Bombay.			
Exclusive of Sind	90,069	10,888,913	121
Sind	54,403	1,795,594	33
	144,472	12,684,507	89
Madras	124,707	22,456,801	180
Straits Settlements	1,575	202,542	128
Total British	949,005	136,017,410	141
Assigned Districts	24,566	1,972,291	80
Ceylon	24,700	1,876,467	75
PRINCIPAL PROTECTED STATES.			
Under the Bengal Presidency.			
Cashmere	60,000	3,000,000	50
Bussahir	3,000	150,000	50
Gurwal	4,500	100,000	22
Chumba	3,216	101,631	32
Mundee	1,082	139,259	129
Sikim	1,670	61,766	37
Kapoorthala	598	212,721	356
Patiala	5,412	1,586,000	291
Jheend	1,236	311,000	259
Nabha	863	276,000	320
Rampore	720	320,450	445
Bhawulpore*	25,200	925,000	36
Rajpoot States.			
Jeypore	15,251	1,891,124	124
Jodhpore	35,672	1,783,600	50
Oodepur	11,614	1,161,400	100
Bikanir	17,676	539,250	30
Kota	4,339	433,900	100
Alwar	3,573	280,000	78
Boondi	2,291	229,100	100
Jhallawar	2,200	220,000	100
Kerowli	1,878	187,800	100
Sirohi	3,024	151,200	50
Pertabghur	1,457	145,700	100
Banswarra	1,440	144,000	100
Dongerpore	1,000	100,000	100
Jessulmere	12,252	74,400	?
Kishenghur	724	70,000	98
Total Rajpoot States	114,391	7,411,474	65
Dholpore	1,626	550,000	338
Bhurtpore	1,978	600,000	303
Bundelkand States	10,926	1,079,000	98
Sindia's Dominions	38,650	3,500,000	99
Indore (Holkar)	8,318	815,164	98
Bhopal	7,220	722,000	100
Rewah	9,627	1,200,000	122
Nizam's Dominions*	95,337	10,666,080	103
Mysore	30,886	3,804,000	122
Under the Bombay Presidency.			
Khyrpore	500	105,000	21
Cutch	6,500	409,522	63
Kattywar	19,850	1,468,900	74
Baroda	4,399	1,735,432	394
Petty States in Guzarat	16,427	1,030,938	63
Kolapore	3,184	546,156	171
Sawunt Wari	900	163,650	118
Maratha Jerghirdars	3,700	475,725	128
Under the Madras Presidency.			
Orissa Jaghires	13,041	391,230	30
Coorg	2,116	118,464	56
Cochin	1,988	288,176	144
Travancore	4,732	1,011,824	214
Puthukotie	1,165	61,745	53
INDEPENDENT TERRITORY.			
Nepal	54,500	1,940,000	...
Butan	19,000	...	...
Portuguese Possessions	1,066	313,962	...
French do.	188	203,887	...

PART I.—CIVIL.

PUBLIC OPINION IN INDIA.

It is essential to a proper understanding of Indian questions to know the position of parties.

"Public opinion in India," says Mr. S. Laing, "is made up of three elements—the official, the non-official European, and the Native. These again comprise numerous sub-divisions.....Still, as a general rule it may be said that Native and Official public opinion for the most part coincide, and constitute what may be called the opinion of the Government; while that of the independent European community tends to fulfil the normal functions of 'Her Majesty's Opposition.'"‡

The two parties, the *People* and the *Colonists*, though vastly disproportionate in respect of numbers, are much more nearly matched so far as influence is concerned. The masses of India are sunk in ignorance, and for centuries they have been accustomed to oppression. With the exception of a few educated men at the Presidency towns, none have stood up to plead the cause of their countrymen. Every day, however, native opinion is gathering strength. Its pro-

† "No reliable statistics"—R. Temple. * Exclusive of recent changes.
‡ "England's Mission in the East."

gress will be shewn at some length hereafter. The officers of Government, as a body, have sought to maintain the just rights of the people. Still, for the most part, they do not express their views through the press, and their opinions are often buried in blue-books. A few Missionaries, like the Rev. J. Long, amid a torrent of ridicule and vituperation, have advocated the claims of the unhappy ryots. Last, but not least, most of the Indian newspapers, with the exception of the principal journals in Bengal, while acknowledging the great benefits of European enterprise, have not overlooked the evils by which it is too apt to be accompanied. The Bombay *Times of India* has especially done good service.

The Indigo planters of Bengal are the leaders of the colonist party. Independent Europeans in Bombay and Madras are much less extreme in their views, approximating more to those held by enlightened administrators, like Sir Robert Montgomery. For many years "The Indigo Planters' Association" was the organ of the colonists; but after the disclosures of the Indigo Commission it was deemed politic to assume another title, "The Landholders' and Commercial Association." Of the Indian press, the Calcutta *Englishman* and the *Hurkaru** were long the chief supporters of the Indigo interest. Latterly the colonist party has been greatly assisted by the advocacy of the *Friend of India*. The extent and accuracy of its information, the ability of its articles, and its gentlemanly tone under its two first editors, rendered it the leading journal in the East. On many important questions it was the exponent of the views held by philanthropists in England. The present editor, however, writes as follows:—

"The pseudo-Christian policy is held by a small proportion of the missionary party in India; by the evangelical party in England whom they, misled themselves, mislead; and by the old civilian class who constitute the majority of the Indian Council at home, and meanwhile form the Bengal executive here. The traditional civilian, unable to exclude the interloper in fair fight as of old, has allied with himself a few of the Missionary interlopers who hold the lever of Exeter Hall in their hand. The latter we believe to be as honest as they are narrow and misinformed in their views. They forget the history of the past, misjudge the facts of the present, and ignore both Providence and Political Economy."—*March* 27, 1862.

In the course of review the subjects on which men of the above stamp have displayed such ignorance will be brought forward in detail. The same Journal, complacently asserts that while "theorists" have vainly tried to "sweep back the only influences which will most thoroughly and speedily civilise the country," the Colonists "can point to every reform of the past few years as the work of their hands."†

To show how totally different the views of the present editor on several important points are from those of his predecessors, it may

* The *Hurkaru* of late years has had several editors, differing considerably in their opinions.

† *November* 27, 1862.

be mentioned that Messrs. Marshman and Townsend were among the "ill-informed pseudo-philanthropists"* who opposed "legislation intended to teach the ryot honesty," and who praised Act X. of 1859, now denounced as "socialistic."

Mr. Hugh Mason, at the Manchester Meeting, plainly said, "India is cotton and cotton is India." In like manner the Colonist party "persuades itself that India is before all things a great British farm, and that its laws, institutions, and customs, ought at once to be adapted to the interests of those who go from England and Scotland to enrich themselves"† The following remarks are by the most eminent political economist of the age, J. S. Mill, Esq :—

"Among a people like that of India the utmost efforts of the public authorities are not enough for the effectual protection of the weak against the strong; and of all the strong, the European settlers are the strongest. Wherever the demoralising effect of the situation is not in a most remarkable degree corrected by the personal character of the individual, they think the people of the country mere dirt under their feet; it seems to them monstrous that any right of the natives should stand in the way of their smallest pretensions; the simplest act of protection to the inhabitants against any act of power in their part which they may consider useful to their commercial objects, they denounce and sincerely regard as an injury."‡

The same writer thus explains why the Colonial party has so much influence in England :—

"The settlers, not the natives, have the ear of the public at home; it is they whose representations are likely to pass for truth, because they alone have both the means and the motive to press them perseveringly upon the inattentive and uninterested public mind." Page 330.

The *Saturday Review* gives one reason of the power of the party in India :—

"All, that is, who are not bound by the ties of office, and are at liberty to say and write what they please—may, therefore, hope to exercise an overpowering influence over the Governor-General. They can make or mar his reputation. They can revile and disparage and decry him if he opposes their wishes; they can laud him to the skies as a heaven-born genius and the wisest and noblest of men, if he will but let them do as they want. They can, in fact, treat him as they treated Lord Canning, who was probably more undeservedly abused and praised than any other man of his time. In his early days no epithets were too bad for him; but in the latter years of his power he adopted a few measures which were highly popular with the non-official clique in India, and accordingly they now not only hold him up as a model of a ruler, but they use his history as an argument for making the Governor-General supreme."

The struggle between the two parties is characterized by much the same features as those which marked the emancipation movement. It is satisfactory that its termination promises, in this case also, to be on the side of justice and humanity. Thoughtful and intelligent men at home, now understand the comparative value to be attached to opinions expressed. In an article, attributed to the Duke of Argyll, in the *Edinburgh Review*, it is remarked:—

"A Calcutta legislature would be the legislature of a class in its worst and most aggravated form. The 'public opinion' of India is virtually the opinion of the small

* *June* 19, 1862. † *Daily News.*
‡ Considerations on Representative Government. Page 329.

but powerful European community. Its interests are mainly commercial, and its ideas of policy and law are liable to the bias and insuperable temptations which commercial interests involve."—*April* 1863, p. 485.

PERSONNEL OF GOVERNMENT.

Sir Charles Wood.

The present Secretary of State for India has the reputation of being "the best abused public man of the day." This can easily be explained. It has been his lot to hold office at a time when our Eastern Empire has passed through greater changes than during any former period of its history. The amalgamation of the Armies affected the interests of a large class of public servants in India. A running fire was therefore kept up upon the Secretary of State. It is to be hoped that the Royal Commission will satisfy all just claims. Great odium was incurred for a time by the charges virtually brought by Mr. Laing and Colonel Balfour, that Sir Charles Wood, to "round an English Budget," kept a larger Military Force in India than was required." *The Friend of India* stated, "We learn that, in spite of repeated entreaties from India, 367,196*l.* worth of Stores has been shipped since 1st January last. A year ago Sir Charles Wood was implored by Bombay to send no more smooth-bore carbines, but out came a whole thousand recently."* The Parliamentary Paper, No. 298, "Copy of any Correspondence with the Government of India, relating to the number and expenses of the European Troops now doing duty in India," shows that Sir Charles Wood had recommended that a smaller Force should be maintained than the Indian Government considered necessary, and agreed to the sending home of several Regiments suddenly proposed, although they were not required in England. Dates of the Invoices of Stores and dates of the Indents are given. It is proved that Sir Chares Wood was blamed for despatching Stores, the requisitions for which had not been countermanded till after the vessels conveying them had sailed.

But the great attack upon Sir Charles Wood was made by the Manchester party. An influential deputation having waited upon Lord Palmerston, in effect, impeached the Indian Minister and requested his removal from office. In the ensuing Session the long expected struggle left the position of Sir Charles Wood more secure than ever.

The result in a political point of view is most satisfactory. The clear proof of the desire of Parliament to do justice to the people of India, instead of sacrificing their interests to those of a powerful class at home, is worth a hundred thousand British bayonets for the maintenance of tranquillity.

* October 31, 1861.

The opinion entertained of Sir Charles Wood by intelligent natives of India will be best explained by the following extract from an Address to him, voted at a Public Meeting, held in Calcutta on the 7th March, 1863 :—

"Your warm and steady support of the local Governments in the enactment of equal laws for, and the administration of equal justice among all classes of Her Majesty's Indian subjects, in the uprooting of administrative abuses, in the carrying out of financial retrenchments, in the prosecution of projects of material improvement, in the stimulation of commerce, capital, and industry, in the conservation of friendly relations with the Native Princes and Chiefs by new bonds of attachment, have not only had the most beneficial effect on the cause of peace, progress, and reform, but attest the zealous and enlightened interest which has marked your consideration of Indian matters."

It is now often said, "India must be governed in India." The following views on this point are expressed in the address :—

"We freely admit that the Government of India must to a certain extent be in India, and that the local Governments should enjoy the utmost latitude in respect to the details of administration."

Still, some supervision at home is considered absolutely necessary :—

"We are firmly persuaded, Right Hon'ble Sir, that the direction and control of Indian affairs in England by some delegate authority, assisted by a body of Councillors able and well-informed on Indian questions, such as you have been assisted by, is essential to the good government of India. Not only do the highly salutary and beneficial effects of the administration of two successive Secretaries of State for India under the new constitution,—we mean Lord Stanley and yourself, Right Hon'ble Sir,—afford a practical proof of the admirable working of this form of Government, but the present relations of the two countries suggest the necessity as well as the sound policy of the intervention between the local Governments of India and the Imperial Parliament of some superior authority directly responsible to the latter."

In support of the views expressed in the above extract, the following quotation may be given from Merivale's "Colonization and Colonies:"

"That the protection of natives should in all cases be withdrawn altogether from the colonial legislature, and intrusted to the central executive, is a principle in which, I think, even the most jealous friend of colonial freedom must acquiesce. One of the most useful functions of a distant central authority—counterbalancing to a certain extent its disadvantages—is to arbitrate dispassionately between classes having so many mutual subjects of irritation." P. 495.

INDIAN COUNCIL.

Though abused by the Colonial party, the general feeling is that the Indian Council, on the whole, is working well. Its advantages are acknowledged in the native address to Sir Charles Wood. The place which it fills resembles that of the House of Lords in the British constitution. It is a check upon hasty ill-advised measures. The only change considered necessary is the removal of the restriction against the members having seats in Parliament. It is highly desirable that some men, with a good personal knowledge of India, should be able to take part in debates.

Resignation of Lord Canning.

On March 12th 1862, Lord Canning laid down the office of Governor-General, which he had held for six eventful years. He died a few weeks after his return to England. A notice of his character will be found in the obituary.

Appointment of Lord Elgin.

Lord Canning was succeeded by a tried administrator—Lord Elgin. The following notice of the new Governor-General is from *Men of the Time*:—

"The Earl of Elgin and Kincardine, K. T., seven years Governor-General of Canada, claims common ancestry with the royal family of Bruce, whose name he bears. He is the eldest son of the late Earl, who whilst Ambassador at Constantinople, collected and conveyed to England the celebrated 'Elgin Marbles.' The present Earl was born in 1811, and was educated at the University of Oxford. In 1841 he was elected to represent Southampton in parliament; but in the November following, by the death of his father, he succeeded to the family honours. In 1842 he was nominated to the Governorship of Jamaica, which he filled with great honour until 1846, when he was appointed Governor-General of Canada, with a salary of 7000*l.* per annum. His administration, practically sanctioned by six successive Secretaries of State for the Colonies, was extremely popular, especially by his encouragement of the agriculture, commerce, and export manufacture of the province, as well as by the dignified neutrality which he maintained amidst the extremes of Canadian politics. Upon his return to England in 1854, his Lordship was entertained at a grand public banquet, at which men of all shades of politics were present. The Earl Elgin has been twice married, the present countess being the eldest surviving daughter of the late Earl of Durham, formerly Governor-General of Canada. When in the spring of 1857, the operations of Sir John Bowring in China gave rise to so much debate and discussion in this country, Lord Elgin was selected by the Government of Lord Palmerston to proceed as Plenipotentiary to the Court of Pekin, with power to settle the controversy."

Resignation of Mr. S. Laing.

On April 17th 1862, Mr. S. Laing submitted the most cheering budget which had ever been laid before the Indian public. Import duties were reduced about one-half, and the Income-tax on Assessments below 500 Rupees a year was abolished. Sir Charles Wood, however, considered that there were serious errors in the financial accounts of the Indian Government. It was said that the deficit for 1860-61 *excluding* railways, amounting to £1,844,715, appeared in the accounts as £2,935,470, the deficit *including* railways. On the other hand Mr. Laing had omitted a charge of £458,333, loss by railway exchange, and included £529,446, due by the Home Government an account of advances made during the Chinese war.

There is little doubt but that Sir Charles Wood felt annoyed at being accused of sacrificing the interests of India to those of England, and of "a want of due attention" to the orders for Stores. This probably led him to use language in criticising Mr. Laing's budget, too severe to be employed towards such an eminent public servant. Mr. Laing felt that, as an honorable man, there was no course open to him but to resign his post. The last words which he wrote as Financial Member of Council were as follows:—

"It is now just eighteen months since I first landed in India, and during this period I have been absent six months from severe illness.

"I found India with a deficiency estimated by the Government at 6,000,000*l*; I leave it with a surplus.

"I found it with an annual expenditure, open to revision, of 29,365,066*l*; I leave it with one of 23,454,087*l*.

"I found it with a cash balance below 12,000,000*l*; I leave it with one of 17,783,978*l*.

"I found it with gloom and despondency prevailing, great animosity of races and parties, and wide spread disaffection and discontent; I leave it with one universal feeling of hopefulness and satisfaction, and amidst general expressions of loyalty and attachment from the natives of India to the British rule.

"I have no wish to claim more than my fair share of credit as a member of Lord Canning's government for these results, but if they have failed to secure me against the repeated expression of disapproval and disavowal on the part of the Secretary of State, I am recompensed by the consciousness that I have had no inconsiderable part in bringing them about, under the guidance and with the constant confidence and approval of that illustrious statesman who has been taken from us, and in cordial co-operation with colleagues such as Sir Bartle Frere and Mr. Beadon, who have been selected as the fittest men for the highest posts in India.

"If I required any further consolation I should find it in the belief that there is not a single intelligent man of any class, race, or religion in India, who does not recognise that as a Minister of India, under most arduous circumstances, I have endeavoured to do my duty fearlessly and faithfully; and that my labours have been attended on the whole with more success than any one in India had ventured to anticipate."

Appointment of Sir Charles Trevelyan.

Regret at the resignation of Mr. Laing was removed by the appointment of Sir Charles Trevelyan. The people hailed with enthusiasm the return of the man who had chivalrously sacrificed himself to save the vessel of the State. Even the Presidency which now rejoices in the name of "Sleepy Hollow," was stirred to its depths, and held a meeting to do him honor such as had "never before been seen in Madras." The wisdom of the course he proposed to bring about a financial equilibrium—by reductions rather than to meet a war expenditure by three "tremendous" taxes,—was acknowledged by those who censured him most severely. It is true that some still blamed him for insubordination; but when the whole country was in a blaze of rebellion, it would have been small consolation that every thing had been done according to the rules of red tape. Sir Charles Trevelyan took the *sole* line of conduct by which the evil could be averted. Still a vast amount of mischief was done by Mr. Wilson's ill-judged measures. Nothing perhaps has tended more to make our rule detested throughout India. Important testimony is borne to this in Mr. Laing's last financial Minute:—

"Among the native classes, although Lord Canning's wise policy of sanctioning the right of adoption had to a great extent conciliated the princes and nobles, a vast amount of smothered discontent existed among the smaller land-holders, the trading classes, and the mass of the population, owing to the imposition of the Income-tax, the threat of the License-tax, and the general fear of an indefinite succession of new and unpopular taxes—a fear which was made the most of by every agitator hostile to British rule.

"The extent of this feeling has, I think, never been properly understood in England, where the Income-tax and License-tax have been looked upon, from an English

point of view, as equitable in theory, and open to no greater objections in practice than similar taxes would be in England. But there is no sort of analogy between the practical working of such taxes in England and in India. In India, the attempt at classification is an infinitely greater evil than the direct incidence of the tax. The Income-tax required 700,000 or 800,000, the License-tax would have required 5,000,000 or 6,000,000 tax-payers, to be assessed or arranged in classes after more or less investigation into their means.

"Such an enquiry could only be conducted by a large staff of subordinate native officials on low salaries. It is absolutely certain that it must call forth a vast amount of annoyance, chicanery, evasion, oppression, and extortion. Nor were these apprehensions chimerical; on the contrary, we were warned from all quarters by our most experienced officers, and most of all by influental natives, whose fortunes were bound up with ours, and whose loyalty we could not doubt, that a great change was taking place in the feeling of large classes of the native population towards us, owing to the incidence, and still more to the apprehension of new taxes. I shall never forget the emphatic observation of Lord Canning at the first interview I had with him; that he deeply regretted the necessity which compelled him to impose the Income-tax; and that, to use his own words, 'danger for danger, he would rather risk governing India with 40,000 European troops, without new taxes, than with 100,000 with them.'

"The risings in Assam, which were universally attributed by the local officers to the Income-tax, or rather to the use made by designing men of the terror inspired by the new English taxes, among an ignorant population, are a significant commentary on these words.

"If an impression prevails here that the new taxes were a success, and the principal means of restoring the finances of India, it is important to contradict it. The deficit of 10,790,000*l* in 1860 was converted into a surplus of 1,400,000*l* in 1862, by reductions of more than 8,000,000*l*. in Military and other expenditure in India, open to revision, and by the addition of upwards of 2,000,000*l*. to revenue from existing sources, such as land, excise, salt, and stamps which were scarcely felt; whilst not above 1,500,000*l*. net was realised by the new direct taxes on the English model, which convulsed Indian society."

Henry Sumner Maine, Esq., L. L. D.

On the death of the late lamented Mr. W. Ritchie, the above gentleman was appointed his successor. The office had been offered to him before Mr. Ritchie's nomination, but was then declined. Mr. Maine was Reader in Jurisprudence and Civil Law to the Society of the Middle Temple. His work on "Ancient Law; its connection with the Early History of Society," published in 1861, places him in the first rank of English jurists. He was also a distinguished contributor to the *Saturday Review*.

Sir J. P. Grant.—The Hon. C. Beadon.

In April, 1862, the state of his health compelled Sir J. P. Grant to resign the Lieutenant-Governorship of Bengal. His rule was marked by efforts to provide a system of roads and to improve the Courts of Justice. But his conduct in the Indigo dispute, in spite of "opposition, misrepresentation and obloquy," was the principal feature of his government. "Mr. Grant's administration," says the *Madras Athenæum*, "will ever be memorable in the history of Bengal, for the blow he has struck at that organised system of oppression which had for half a century reduced our peasantry to the condition of the slaves of Carolina. By his sense of Roman justice,

more than by his Christian benevolence, he has earned for himself the blessings of those that were ready to perish."

It may be objected that the immediate effect of Mr. Grant's exertions, like the first visits of Moses to Pharaoh, was simply to render the sufferings of the people more intolerable. It was, however, the commencement of a struggle which will doubtless end in their emancipation. Sir J. P. Grant has another claim to honor, as the introducer of the Act for the Re-marriage of Widows.

The Honorable C. Beadon, C. B. was appointed to the office relinquished by Sir J. P. Grant, next to the Viceroy's, the most difficult in India. It is hoped that his administration, while conciliatory to the colonists, will not be unjust to the people.

Sir George Clerk:—Sir Bartle Frere.

Sir George Clerk, from feeble health, resigned the Governorship of Bombay in April, 1862, after a short tenure of office. He was succeeded by Sir Bartle Frere. His eminently pleasing manners, untiring industry, enlightened views, and philanthropic spirit, unite to render him the best Governor with whom the Western Presidency has yet been favored.

Lieut. Colonel Phayre.

On the union in January 1862 of the provinces of Pegu, Arakan, and Tenasserim, under the title of British Burmah, Lt. Colonel Phayre, who had administered the affairs of Pegu for several years with great zeal and ability, was appointed Chief Commissioner and Agent of the Governor General.

R. Temple, Esq.

Colonel E. K. Elliot, Chief Commissioner of the Central Provinces, proceeded to Europe on Medical furlough in March, 1862. Mr. R. Temple was then appointed Officiating Chief Commissioner. Within four months he thoroughly surveyed these extensive provinces, perhaps the least known in India, drew up an elaborate report, and inaugurated a series of reforms of the most varied and important character. It is cheering to see how much one earnest man, endued with sound judgment, can accomplish for the benefit of millions.

The Civil Service.

The important question of the training of Civilians has deservedly attracted considerable attention. Upon it depends, to a large extent, the destinies for good or evil of our Indian Empire. Nearly every member of the service before the end of his course will, either as civil administrator or in a judicial capacity, preside over a district more populous than Wales; a considerable number, as Commissioners, will govern as many as the Lord Lieutenant of Ireland; while

a few will rule territories as large and populous as France or Austria. If every single man will have so much influence, how grave a question must be the training of the whole!

Every year, also, a higher standard is becoming necessary. The Indian Universities are sending out graduates, who, *intellectually*, have passed severer tests than those required at Oxford or Cambridge. European Officers are searched by them with candles.

Haileybury Men.—It is true that the old Indian Civil Service can point to a bright array of distinguished names. The halo which they shed over the whole concealed for a time the defects of some of its members. A competent witness says:—

"Notwithstanding the general respectability of the material, a few men, whose intellects and qualifications are very much below par, always have been, and now are, sent out in the Civil Service—the Company's bad bargains, as they are called. I further say that these men were known and ascertained to be fools before they left England—before they were appointed to the Service; that they might and ought to have been stopped."*

Present System.—The late Lord Macaulay and Sir Charles Trevelyan early saw the defects of the old system, and mainly through their exertions, competitive examinations were introduced in 1856. The numbers of Civilians thus appointed were as follows: 1855, 20; 1856, 20; 1857, 12; 1858, 20; 1859, 40; 1860-62, 80 annually. The following notice is given of the competition in 1862:—

"Of the 171 candidates who competed for 80 appointments in the Civil Service of India in 1862, 24 came from the University of Oxford, 20 from Cambridge, 16 from Scottish Universities, 25 from Trinity College, Dublin, and 8 from the Queen's University in Ireland. Thirty-seven were the sons of clergymen, 3 of Dissenting Ministers, 3 of Missionaries, 3 of Physicians, 6 of Surgeons, 3 of Schoolmasters, 6 of Officers in the Indian Army, 3 of Indian Army Surgeons, 7 of gentlemen in the Indian Civil Service, 3 of Magistrates, 1 of a Baronet, 22 of gentlemen: and they rubbed shoulders with the sons of a baker, a shoemaker, a draper, a gamekeeper, an ironmonger, and a tobacconist. Four of these last six succeeded. Of the 44 Oxford and Cambridge men 25 succeeded; of the 16 from Scottish Universities 13; of the 25 from Dublin 12; of the 8 from the Queen's 6; of 53 who had been at the University 14. Of 96 Englishmen 42 succeeded; of 12 Scotchmen 6; of 36 Irishmen 21; of 20 from India 9; of 5 from the Colonies 4. Two foreigners were unsuccessful."

Defects.—Though "fools" are excluded by the competitive system, there is a growing feeling that the Indian Civil Service is not yet what it ought to be—it was indeed been questioned whether any change has taken place for the better. Two leading causes have been assigned for this want of improvement.

(1) Deficiences in the Civilians themselves.
(2) The Action of Government.

While some of the deficiencies with which competitioners have been charged are, in many cases, either greatly exaggerated or without foundation, they are worthy of consideration as things to be guarded against. The following have been mentioned.

* India as it may be, p. 256.

1. *Want of thorough mental Training.*—A considerable and increasing proportion have been prepared merely by professional crammers, without ever attending the great public Schools and Universities.

2. *Sedentary Habits.*—It is said that some of them cannot ride—they have no fondness for field sports. Campbell observes, "An executive Civil Servant is by no means a mere man of red tape and official routine. It is, in this respect, a peculiar and a sort of semi-military service. A man must be as ready to ride as to write; to head an armed party as to count rupees; he must discipline his Police, be prepared for all emergencies, and never apply to the Military except in such extreme cases as very seldom occur."*

3. *Want of Gentlemanly Manners.*—So far as real politeness is concerned, this charge probably applies no more to the new men than those under the old system. Still, among an oriental people, attaching vast importance to mere ceremony and quick to detect any absence of polish, failure in this should be avoided, if possible, in every case.

4. *Deficiency in Special Knowledge.*—In the pet phrase of the day, "the development of the resources" of India, is an object which every executive Officer of Government ought to further as far as it lies within his province. To do this intelligently requires considerable acquaintance with political economy, agriculture, civil engineering, and the mechanical arts. In the judicial department a legal training is indispensable.

5. *Absence of esprit de corps, want of Interest in the Country.*—Such men as Thomason and Colvin found their highest pleasure and richest reward in the improvement of India. It is to be feared that, except in the Punjab, the proportion of kindred spirits is diminishing. Civilians more than ever feel themselves, like the Queen's troops in the East, temporary exiles. A sense of duty and a natural desire for promotion, cause them in general to be irreproachable as public servants; but there is a want of enthusiasm.

(2.) *Government has lowered the standard of the Civil Service by yielding to the cry to throw it open.*

This was fairly done in 1855, when every British subject was made free to compete for admission on equal terms. The complaint about patronage, so far as entrance is concerned, was thus effectually removed. But briefless barristers and other disappointed men who came to India as a last resource, clamoured for admission into the highest offices without competition. It was asserted that Government should be free to select the best man for any appointment. The *Times of India* thus answers this disinterested cry:—

* India as it may be, p. 298.

"By leaving to Government an unrestricted choice of this kind, everything is in fact committed to favour and patronage. The baneful effects of such a system have become intolerable even in England, notwithstanding the powerful check there placed on jobbery by the voice of public opinion. Here we virtually have *no* public opinion in such matters, and if our readers will but recall the appointments made by patronage in the single town of Bombay during the last few years, they may form a pretty accurate idea of how far private outweigh public considerations in such cases. Moreover, it is only the certainty of acquiring a title to the highest appointments, that induces young men of superior ability and education to enter the Civil Service. It is not his Rupees 300 a month as Assistant Collector that induces a prizeman to abandon his chances of fortune and advancement in England, to 'eat the bitter bread of banishment' in India; it is a generous ambition to become a judge or a statesman, and were such a hope withdrawn, or materially diminished, it would be impossible to procure competent candidates for the Civil Service, as it already is for the Medical.

"Conceal it under what pretences we may, the final intention of the demand to 'open the Service' is to rebuild the very system of patronage we formerly destroyed." January 10th, 1863.

The depressing effect of the present system upon the members of the Civil Service is thus shown in a "communicated" article in the same journal:—

"No one now feels sure when any appointment, a little better than usual, falls vacant, that a Civilian will again be put into it. Reports go about that it will be given to this or that person (not a Civilian); and though in many cases these reports are unfounded, they prove just enough to keep up a spirit of chronic anxiety and indignant vexation among Civilians, which most assuredly communicates itself to young brothers and relatives at home, and acts as a check to their incipient longing for India. This change has been going on gradually and insidiously for many years. All, or almost all, the political appointments which were formerly the great prizes of the Service and the high road to unusual distinction, have gone out of its hands." June 1863.

Remedial Measures.—A few of the principal may be noticed.

Admission.—Open competition, as at present, is much preferable to any selection of candidates. Who is to nominate? Who is to decide the proportion of Europeans and Natives? The time has past for the public to consent to any such restriction. The *Friend of India* urges, that to guard against cramming none but students of the great public Schools and Universities should be allowed to come forward. Perhaps this may eventually be found necessary; but experience yet is scarcely sufficient to warrant such a rule. The present standard and mode of admission seem excellent. Persons superficially crammed and deficient in mental ability, will be eliminated at the further examinations.

Special Training.—A course of special preparation should follow admission. It has been recommended that successful candidates should be sent to Cambridge, with instruction on Indian subjects. But it may be questioned whether the advantages of such a course would not be more than counterbalanced by certain defects. A more special curriculum is required than could be secured at Cambridge. A reformed Haileybury is necessary. It should, however, be near London, as more cosmopolitan and for reasons hereafter mentioned. A healthy locality on a line of railway, eight or ten miles from the city, seems the best. Students for the executive department should

remain two years and then proceed to India. Those for the Judicial Service should remain a year longer in England at the Temple. The course for the first year might be as follows:

Sanscrit and Comparative Grammar.	1 hour.
General Principles of Law. ...	2 hours.
Geography and History of India ...	1 hour.
Civil Engineering and Surveying ...	1 hour.

Sanscrit is proposed as the key to most of the languages of India, and of the first importance as a linguistic study. Correct pronunciation as also of less consequence. Campbell disparages Sanscrit, but it is now taught very differently from what it was when he perhaps yawned over its elements. The vernacular languages will be acquired with far greater advantage in India among the people at an up-country station. Law is proposed to be studied to a certain extent by every Civil Servant, for even the executive officers must virtually give legal decisions. During the winter months on Saturdays, lectures should be given on the Natural History of India, followed by visits to the British Museum. There should be weekly evening lectures on the manners and customs, literature and creeds, of the various nations of India, with sketches of distinguished men who laboured for their benefit. One great object should be to foster a philanthropic spirit. This end might also be kept in view in the subjects prescribed for weekly essays and discussions.

An hour and a half daily should be devoted to active exercise. There should be a complete course of infantry and cavalry drill. Supposing the number of students to be 200, there should be at least 50 horses. Confidence would be acquired by riding different animals. Saturdays, during the summer months, might be field-days. To prepare for any future crisis like the mutiny, the elements of Military engineering should be taught—the best means of rendering a house defensible and the modes of attack.

There should be two vacations a year, a month at Christmas to be spent at home, two months at midsummer for a visit to some of the principal objects of interest in the United Kingdom—the great Military and Naval stations, the chief seats of manufactures, &c.

A rigorous examination should be instituted at the close of the first year, and idlers weeded out.

The second year's course might be as follows:—

Sanscrit and Comparative Grammar	1 hour.
The Laws of India	2 hours.
Sanitary Science and Political Economy	1 hour.
Agriculture, Products, and Manufactures of India.	1 hour.

The last subject should be taught by a man like Dr. Forbes Watson, with numerous illustrations.

The midsummer vacation, the second year should be spent on the continent. English agriculture should be compared with the small

farms of Belgium; irrigation in Lombardy, the rearing and manufacture of silk in Italy and France, &c. should be examined; and a glance should be taken at the art-treasures of the Louvre and Vatican.

After passing an examination at the end of the second year, students for the executive branch might proceed to India. Landing there when not more than 23 years of age, if sent to an up-country station, as is strongly recommended for various reasons, they would soon master the vernacular languages. The Presidency towns are the worst possible places for young Civilians.

Judicial Branch.—A clamour has been raised for barrister judges. As a rule, there are one or two marked exceptions, few men know less of the country than persons of that class at present in India. They arrive at a *comparatively* advanced period of life, and live in the Presidency towns, where they have few opportunities of mixing with the people. "The Civilian who will gossip by the hour at the door of his tent with a ryot, the moment he arrives in Bombay shuts himself up, and never sees a native but from the windows of his brougham." Hence few barristers master the language; in their intercourse with the natives, they begin and end with interpreters. Besides, the fact of a man's being a barrister is no proof that he is a good lawyer. As the *Times* remarks, "It cannot be said that a call to the bar is at all equivalent to the degrees granted by the College of Physicians and Surgeons, inasmuch as it may still be obtained by an ignoramus who has slumbered through two courses of lectures."—*April* 6, 1863. To remove all objections, students for the judicial branch should, as proposed by Campbell,* keep the dinner terms by dining three times in each term for two years, and attend the courses of lectures during the third year, with frequent visits to the courts of justice. Thus they would proceed to India at the end of their 24th year, after having been regularly called to the bar. They should also be sent up-country to study the language and acquire a knowledge of the people.

It may be objected that such a course of preparation would be very expensive to Government, as it should defray the entire cost. Probably for 200 students it would amount to £60,000 a year. But taking the average pay of a Civilian in India, the cost of training would be only about six months additional salary to each. In the end it would prove the wisest economy. No expenditure would yield a richer return.

Better Prospects after Appointment.—It is vain to hope for a superior class of public servants if the greatest prizes are often given by favor to men who have had "no special training and been subjected to no special tests." Few things would do more to at-

* India as it may be, p. 291.

tract first-rate men and promote the efficiency of the whole service than for a young competitioner to be able to entertain the thought that he may yet be Governor General of India.

Admission of Natives into the Civil Service.—Educated natives frequently quote, with bitter enmity, as a proof of the faithlessness of the British Government, the passage in the Royal Proclamation :—

"And it is our further will that, so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which they may be qualified by their education, ability, and integrity, duly to discharge."

It is readily admitted that the Indian Government is not perfect. Englishmen, as well as Natives, have sometimes to complain that favor, not merit, regulates appointments. Still, sufficient justice is not done to Government. It is the sincere desire of its leading members, as it is of the people of England, that the above clause of the Proclamation be carried out. But the Natives generally overlook the important proviso. Each man thinks it monstrous injustice that he should be denied an appointment for which, in *his own* opinion, he is so eminently qualified. It is notorious that until recently, and even yet in most cases, a Government office was chiefly valued as a means of obtaining money by illegal exactions. An early Serampore Missionary wrote as follows :—

"In other conquests oppression proceeds from the conquerors, while the wretched nations combine together to assuage their grief by mutual condolence, and to obtain some relief against oppression by mutual support. In India this is not the case. It is the conquerors who have to defend their subjects from the injustice of their fellow-countrymen, and from the operations of their own vicious principles. From the public servants of their own nation they have nothing to expect but inexorable extortion ; it is from British vigilance and firmness alone that the smallest ray of comfort can shine on them."*

It would have been a cruel wrong to the people to have multiplied appointments of men of such a stamp. Government has taken some steps, however imperfect, to raise up a body of educated Officers, and to place them above temptation by more liberal salaries. Already one Native has been promoted to a seat on the bench of the High Court,—an earnest of future appointments.

All British subjects are now eligible for admission into the Indian Civil Service. An outcry is made by some for permission to pass the examination in India. This has very wisely been refused. The Hindu educated in India, as has been remarked, has received only a thin coating of whitewash. A clever Bengali writer says :—

"In a country where money is spent upon such foolish objects ; in a country the respectable gentlemen of which are so vulgar in their tastes as to encourage and delight in lascivious dances and in lewd songs ; in a country in every village of which, and in the streets of every town of which, such indecent exhibitions are made, it is supremely ridiculous for the inhabitants of such a country to boast of their civilisation, to talk as if they were equal to Englishmen."†

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* Essays from the *Friend of India.*

† Quoted in the *Indian Reformer, Nov.* 14, 1862.

Bengâlis would cram successfully for an examination. It has however been well observed :—

"But would these successful pundits make good civil servants? Obviously there is no guarantee for their moral qualifications. Whereas a native student who had faced the difficulties of a voyage to England would certainly have given indications of courage and determination which would speak very highly in his favour."—*Times of India.*

The Native candidate, subjected to a like examination with the Englishman, enjoying the same advantages of special training, and accustomed to associate on an equal footing, would in India be better prepared for that social intercourse which it is most desirable should subsist between the higher classes of European and Native Society.

It may be objected that the expense of the visit to England would shut out all except the wealthy. But this is, in some respects, a great advantage. The feeling of the people revolts when the sons of cooks or horsekeepers are raised to situations of honor. It would conciliate the influential classes and be satisfactory to the great body of the people, if Government Officers belonged to the higher grades of Native Society. To guard, however, to some extent, against the loss of eminent talent accompanied by poverty, the Indian Government might send home annually, at the public expense, as competitors for the Civil Service Examination, four Bachelors of Arts, the first of their year who were willing, two from the Calcutta University, and one each from Madras and Bombay. The system of competitive examinations is admirably adapted to remove the jealousy of the Natives about their share of appointments. The most worthy are elected without reference to race. As the people of India rise in civilisation, a larger share of Government offices will justly fall to their lot.

Uncovenanted Civil Service.

Some efforts have been made to raise the standard of the Uncovenanted Civil Service, while its privileges and emoluments have been increased. The large number of its members and their intimate connection with the people, render its improvement of scarcely less importance than that of the higher grade. In 1861 there were about 800 members of the Covenanted Civil Service in India. During the same year, there were 3,984 European and Eurasian Uncovenanted Servants, with salaries varying from £12 to £3,000 a year; and 2,228 Uncovenanted Native Servants, with salaries from £18 to £1,500.*

In 1855 an order was issued by the Government of Bengal prohibiting the permanent appointment of a person unable to read and write to any post of greater salary than Rs. 6 per mensem. This

* Martin's "Progress and Present State of British India."—p. 186.

rule, however, was little more than a dead letter. In 1862, a circular was issued, raising the limit from Rs. 6 to Rs. 10; but requiring the strict observance of the rule when not dispensed with by authority.

Sir Charles Trevelyan, during his brief tenure of office as Governor of Madras, did much for the improvement of this branch of the Service. No one was to be admitted to a situation above the grade of peon without undergoing examination. A few months after he left Madras, Mr. Morehead exempted from examination candidates for appointments up to Rupees 25 per mensem. Thus the incentive was withdrawn from the majority of situations, and where it was most necessary.

The following are the principal rules now in force in the Madras Presidency, with the exception of those for the Judicial Department, which will be noticed under another head.

General test for any appointment, the salary of which exceeds Rupees 25 per mensem.

1. *Handwriting*, including the ability to copy rapidly and in a good clear hand a manuscript or lithographed paper.
2. *Orthography*, to include writing from dictation.
3. *Composition and Grammar*, including ability to write a simple letter in good grammatical language; to correct a passage written in an ungrammatical style; and to answer questions on Grammar.
4. *Arithmetic*, the first four rules, simple and compound, with ability to apply the rules in practical cases.
5. *Geography*, including the elements of general Geography and a somewhat more accurate knowledge of the Geography of India.
6. *History*, including a knowledge of the leading facts of the History of India.

The answers are to be in English, the Vernacular, or in both, according to the three branches of the Uncovenanted Civil Service.

Special Test for Deputy Collector and Magistrate.

(*a*) The Regulations and Acts applicable to the various branches of Revenue.
(*b*) The Circular Orders of the Board of Revenue.
(*c*) The Manuals of Taluk and Village Accounts and the Salt Manual.
(*d*) *Precis* Writing.
(*e*) Ability to translate into English an official paper in the Vernacular language of the District, in which the candidate seeks employment, written or lithographic, in an ordinary running hand, or *vice versâ*.
(*f*) The Laws and Rules applicable to the Salt Department.
(*g*) The Law of Evidence as contained in Mr. Norton's work.
(*h*) The Code of Criminal Procedure and Rules of Practice as laid down by the High Court (appellate side).
(*i*) The Indian Penal Code.

For Tahsildar and Taluk Magistrate, Deputy Tahsildar, or Taluk Sheristadar.

a. b. c. e. f. g. h. i. of the tests prescribed for Deputy Collectors and Deputy Magistrates.

The Madras General Administration Report* states that in 1861-2 the number of candidates registered for the general test was 1,072, of whom 990 were examined and 589 passed. The compiler has not observed any reference to similar examinations in the other Administration Reports for the same year.

* Appendix lxxii.

Such tests, if duly enforced, effect a vast amount of good.

1. *A great stimulus of the most healthy character is given to Education.*

2. *Corruption is checked.*—The Native Journals assert that the Cutcherries and Courts are dens of thieves. The principal Native Officers get the inferior appointments filled by their own creatures, so that complaints are either suppressed or have no chance of redress. The gang would be broken up, in some measure, by the appointment of some of the Officers from other districts.

3. *The charge of favoritism is removed.*

The great difficulty is, that many of the European officials are so much under the influence of their native subordinates, that the latter regulate the appointments. Thus the people abuse Government, contrasting its practice with its pretensions. But competitive examinations alone are insufficient. The thorough revision of Public Establishments, proposed by Sir Charles Trevelyan, is indispensably necessary. The end aimed at is as follows :—

"To get rid of unnecessary processes, to ascertain the number and description of persons really required for the effective transaction of business, and determine the best classification and scale of remuneration."... Although we have been overtaken by a demand for labour which requires that every available man should be restored to production, the practice in most departments still is to have a multitude of unprofitable ill-paid subordinate Native Servants who prey upon the public without yielding any adequate service in return. As their wages were fixed when the expenses of living were not half what they now are, they have the same excuse for abuse of power as the English Civilians had before Lord Clive's reforms. Increase of pay must therefore go hand in hand with diminution of numbers and proper securities must be taken for the admission only of well-qualified persons into the Public Service."*

LEGISLATION.

The Legislative Council established by Lord Dalhousie in 1853, was abolished towards the close of 1861. Sir Charles Wood made the following admission: "The result of its labours has been to place on the statute book of India, a series of sound and judicious measures which eminently establish its claim to the gratitude of the country." Lord Dalhousie bade farewell to the Council in the following words :—

"Before the sun shall have set to-day, the power which I have so long wielded will have passed away from my hands, and the authority which entitled me to preside at this Council will belong to another. Since then in leaving your chair now, I shall quit it for ever, I ask your permission to offer to you a few parting words. The Legislative Council cannot doubt the deep and abiding interest which I feel and shall ever continue to feel, in its reputation and character; nor can it doubt the pain with which I quit it. If I may venture to use the words of Mr. Grattan, I may truly say 'I have sat by its cradle,' I have marked its growth; I have watched its rapid progress towards maturity of strength and usefulness, and none can charge me with flattery or precipi-

* Sir C. Trevelyan's Financial Statement, 1863-64.

tation if now, before we part, I congratulate the Council on the success which has already attended its labors, and the large measure in which it has already fulfilled the purposes which its institution was designed to accomplish.

He added, "For the future, I pray that the Spirit of Wisdom may at all times direct your deliberations, and guide your counsels. With the utterance of this wish, I take my leave of you; and respectfully and sorrowfully bid you farewell."*

The principal changes in the new Council of the Governor-General were the exclusion of the Judges and the admission of non-official members; it was not to sit permanently; and its meetings were not to be confined to Calcutta; members were to express their opinions without rising from their seats. The first unofficial Members of Council were the Maharajah of Pattiala, the Hon. Rajah Dinkar Rao, formerly prime-minister of Sindia, the Hon. Rajah Deo Narain Sing of Benares, the Hon. W. S. FitzWilliam, Chairman of the Calcutta Chamber of Commerce, and the Hon. D. Cowie, Sheriff of Calcutta.

In addition to the Governor General's Council for making Laws and Regulations for the whole of India, Local Legislatures were granted to Bengal, Madras, and Bombay. The Madras and the Bombay Councils met for the first time on the 22nd January; the Bengal Council, on the 1st February, 1862. India has now four Legislative Councils. Sir George Clerk made the following just remarks at the opening of the Bombay Council:—

"On the manner in which these duties may be performed, it will depend whether many millions of our subjects enjoy contentment and security, or lead a life of uncertainty and confusion. On the one hand, by over-legislating, you will be liable to keep the people in a state of doubt and alarm. On the other hand, by bearing in mind that none know better to govern themselves individually and parochially, you may be constantly in the course of ameliorating their condition, while safely maintaining Her Majesty's just sway over a contented people. And be assured that your consultations will lose nothing of safe guidance, by occasionally looking for it in native discernment."

Acts passed by the Governor-General's Council during 1862.

Act No. 1.—An Act to revive and continue in force for a further period Act 33 of 1857 (to make further provision relating to Foreigners.)

No. 2.—An Act to repeal Act 18 of 1861, (for imposing a duty on Arts, Trades, and Dealings.)

No. 3.—An Act to amend the Law relating to the use of a Government Seal.

No. 4.—An Act for regulating the Bank of Bengal.

No. 5.—An Act to provide for the payment at the Banks of Bengal, Madras, and Bombay respectively, of moneys payable at the General Treasuries of Calcutta, Madras, and Bombay.

No. 6.—An Act to annex a Schedule to Act 4 of 1862, (for regulating the Bank of Bengal.

No. 7.—An Act to amend Act 46 of 1860, (to authorize and regulate the emigration of Native Laborers to the French Colonies.)

No. 8.—An Act to protect the personal dignity of his Majesty the King of Oude.

No. 9.—An Act for constituting the Secretaries and other Officers of the Banks of Bengal, Madras, and Bombay, respectively, ex-officio assessors of certain of the Duties payable under Act 32 of 1860, (for imposing Duties on Profits arising from Property, Professions, Trades, and Offices.)

* Quoted in *Friend of India*, March 13, 1862.

No. 10.—An Act to consolidate and amend the law relating to Stamp Duties.
No. 11.— An act to amend Act 10 of 1860, (to amend Act 7 of 1859, to alter the Duties of Customs on goods imported or exported by sea.)
No. 12.—An Act to repeal Act 2 of 1835 so far as it relates to the Provinces of Arracan and Tenasserim.
No. 13.—An Act to provide for a new Silver and a new Copper coinage.
No. 14.—An Act to amend Act 14 of 1859, (to provide for the limitation of suits.)
No. 15.—An Act to amend the Code of Criminal Procedure.
No 16.—An Act to limit in certain cases the amount of Assessment to the Duties chargeable after the 31st day of July 1862 under Act 32 of 1860 (for imposing Duties on profits arising from Property, Professions, Trades, and Offices) and Act 39 of 1860 (to amend Act 32 of 1860), and otherwise to modify the said Acts.
No. 17.—An Act to repeal certain Regulations and Acts, relating to Criminal Law and Procedure.
No. 18.—An Act to Repeal Act 16 of 1852 in those parts of British India in which the Indian Penal Code is in force and to re enact some of the provisons thereof with amendments, and further to improve the administration of Criminal Justice in Her Majesty's Supreme Courts of Judicature.
No. 19.—An Act to extend to the Province of Oude certain provisions of Acts 24 of 1843 and 36 of 1855, relating to the manufacture of contraband Salt, and to amend the last named Act.
No. 20.—An Act to provide for the levy of Fees and Stamp Duties in the High Court of Judicature at Fort William in Bengal, and to suspend the operation of certain Sections of Act 8 of 1859 in the said High Court.
No. 21.—An Act to provide for the dissolution of the Subordinate Medical Officers' Widows' and Orphans' Fund and the distribution of the Fund belonging thereto.
No. 22.—An Act relating to emigration to the British Colonial Dependency of Seychelles.
No. 23.—An Act to amend Act XI of 1862 (to alter the Duties of Customs on goods imported and exported by sea.)
No. 24.—An Act to continue in force Act XX of 1862 (to provide for the levy of Fees and Stamp Duties in the High Court of Judicature at Fort William in Bengal; and to suspend the operation of certain Sections of Act VIII. of 1859 in the said High Court) till the 1st January 1864.

The General Administration Reports for 1861-62 give the following Acts as passed by the Local Legislatures during the period under review:

Acts passed by the Bengal Council.

No. 1.—An Act to enforce the hoisting of Signals of the names of vessels passing Signal stations established on the river Hooghly and the branches thereof.
No. 2.—An Act to amend Act XLII of 1860 for the establishment of Small Causes beyond the local limits of the Jurisdiction of the Supreme Courts of Judicature established by Royal Charter.
No. 3.—An Act to amend Act XI of 1859, to improve the Law relating to sales of land for arrears of Revenue in the Lower Provinces under the Bengal Presidency.
No. 4.—An Act for the better enforcement of discipline in the great Jail at Calcutta.
No. 5.—An Act to provide for the periodical survey of steam vessels in the Port of Calcutta.
No. 6.—An Act to amend Act X of 1859, to amend the Law relating to the recovery of Rent in the Presidency of Fort William in Bengal.
No. 7.—An Act to repeal Section XXX of Regulation II of 1819, for modifying the provisions contained in the existing Regulations regarding the resumption of the revenue of land held free of assessment under illegal or invalid tenures, and for defining the right of Government to the revenue of land not included within the limits of estates for which a settlement has been made.
No. 8.—An Act to improve the system of Zemindary Dawks in the Provinces subject to the Government of Bengal.

Acts passed by the Madras Council.

No. 1.—An Act for the levy of Port Dues in the Port of Ganjam.
No. 2.—An Act to extend the provisions of Act 25 of 1859, entitled an Act to prevent the over-crowding of vessels carrying Native Passengers in the Bay of Bengal.
No. 3.—An Act for enabling the Commissioner of Police at Madras to make Bye Laws for more effectually carrying out in the Town of Madras the objects of Acts 13 of 1856 and 48 of 1860, and for the better and more effectual preservation of order therein.
No. 4.—An Act to make better provision for the management of Boats and Catamarans in the Madras Roads.
No. 5.—An Act for regulating the Bank of Madras.
No. 6.—An Act to prevent damage to the Pier, to regulate the traffic, and to provide for the levying of tolls upon the same.
No. 7.—An Act to exempt enfranchised Inams from the operation of Regulation IV of 1831, and Acts XXXI of 1836, and XXIII of 1838.

Acts passed by the Bombay Council.

No. 1.—An Act for bringing under the Regulations and Acts certain lands ceded by His Highness the Guikowar for Railway purposes.
No. 2.—An Act for extending the powers of Municipal Commissioners appointed under Act XXVI. of 1850.
No. 3.—An Act to amend Act X. of 1843.
No. 4.—An Act for the preservation of the Bhagdaree and Nurwadaree Tenures.
No. 5.—An Act for regulating the Establishment of Markets and Fairs.
No. 6.—An Act for the amelioration of the condition of Talookdars in the Ahmedabad Collectorate and for their relief from debt.

Legislation in Ceylon.

The following enactments were passed during the Session of 1862.*

No. 1.—For vesting all Lands and Property in Ceylon, occupied by or for the Naval Service of the United Kingdom of Great Britain and Ireland in the Lord High Admiral, or the Commissioners for executing the office of Lord High Admiral of the said United Kingdom for the time being.
No. 2.—To naturalize W. F. A. Hinck.
No. 3.—For exempting Paper from duty of Customs.
No. 4.—For amending the Ordinance No. 5 of 1861, intituled 'an Ordinance relating to Wrecks, Sea Casualties, and Salvage.'
No. 5.—To prohibit when required, the Exportation and Carriage coast-wise of Military and Naval Stores.
No. 6.—For establishing Tolls on the Utnan Kaade and Dolosbage Road.
No. 7.—For the Prevention of Cruelty to Animals.
No. 8.—Supplementary Supply Bill for 1862.
No. 9.—For restricting the use of the Galle Face Burial ground to the Garrison of Colombo, and to make other provision in respect thereof.
No. 10—To extend the provisions of the Ordinance No. 1, of 1860, intituled "An Ordinance to prevent the over-crowding of vessels carrying passengers in the Gulf of Mannaar and Palk's Straits," and to make offences against the Indian Act, No. 25 of 1859, entitled "An Act to prevent the over-crowding of vessels carrying Native Passengers in the Bay of Bengal," punishable in Ceylon.
No. 11.—For establishing Tolls to be levied on the Road from Palmadulla to Ballangodde.
No. 12.—For the Establishment of General Cemeteries.
No. 13.—For the Registration of Births and Deaths. (To come into operation when confirmed by the Queen).
No. 14.—For the prevention of Accidents by Gunpowder.
No. 15.—For the better preservation of Public Health and the suppression of Nuisances.

* From Ferguson's "Ceylon Directory."—p. 199.

No. 16.—For establishing Tolls to be levied on the Road between Horene and Bolgodde.
No. 17.—To ascertain the proportion of Mortality amongst the Natives of India employed in agricultural and other labours in Ceylon.
No. 18.—Supply Bill for 1863.

THE CONTRACT LAW.

Few subjects in India attracted more controversy during the year than the proposed Contract Law, disallowed by Sir Charles Wood. Its advocates appeared to deem it the grand panacea for the evils under which India is labouring,—at once to make the people prosperous and moral. The agitation was commenced by the Indigo Planters; but the American war breaking out shortly afterwards, it was alleged that the measure was the one thing necessary to obtain a supply of cotton*

Indian Contracts.—The Hon. A. Eden, when Joint Magistrate of Baraset, Bengal, thus explained how Indigo Contracts are sometimes made:—

"From information derived from Planters and Ryots of every District, regarding which I have had an opportunity of making inquiries, I am perfectly satisfied that *Contracts, i. e.*, engagements voluntarily entered into by both parties for the purpose of mutual benefit, are almost entirely unknown. The manner in which the so-called contracts are made is as follows:—

"The blacksmith of each village furnishes the planter with a list of every plough in the village. The owners of the ploughs are then sent for into the factory, and are informed that they will have to sow a certain amount of land, generally two beegahs for each plough. This estimate being made, each man receives two Rupees per beegah advance, whether willing or not; from this two annas are deducted, or, in some cases, subsequently charged to the Ryots' Indigo accounts for stamps. The Ryot then signs his name on stamped paper, generally *blank, and this is called a contract.* No particular spot of land is mentioned even when the paper is filled up; it is generally considered preferable by 'high Planters' that the papers should be kept entirely blank, so that *whenever the Ryot demurs to obey a factory order, he is brought to submission by a threat of filling up his stamped papers as a heavy promissory note.* I have heard this threat made use of more than once by myself."†

Mr. Townsend, Editor of the London *Spectator*, formerly Editor of the *Friend of India*, thus refers to the case of workmen:—

"In India not one workman in a thousand can read; he is wholly in the hands of his employer's 'writer': invariably a rascal, he has no power of resisting advances any more than a parrot of resisting sugar, and he is subject to the very worst gang of scoundrels known to exist upon earth as an organized body, the Indian Native Police. To make breach of contract penal is therefore to place a workman for violation of an agreement which he cannot read, binding him to pay sums with which he was tempted, in the hands of men armed with the whole strength of the Government, corrupt beyond all experience of European corruption, and cruel as they are described to be in the official 'Torture Report' of Madras."

Necessity of a Contract Law greatly exaggerated.—The Hon. G. Campbell, Judge of the High Court, Calcutta, bore the following

* Article in the *Times* on the Address to Sir Charles Wood.
† Bengal Government Records, xxxiii. pt. 1, p. 220.

testimony, when Judicial Commissioner of Oude. After alluding to the advance system he observed :—

"And notwithstanding all that is said of the bad faith, duplicity, and litigiousness of the natives, I am bound most emphatically to testify this, that the great mass of their infinitely numerous transactions are conducted with marvellous good faith and scrupulous fulfilment of engagements. Look around us in this country of Oudh. I I believe that most of the saltpetre exported to Europe is here obtained by a great system of advances, as are many other articles of produce. And I appeal to all the Officers concerned in the administration of the country, to certify that the number of such cases which come into court is marvellously small. Our files show it. I say that 999 cases out of 1,000 are settled without resort to litigation, and that when such trade is conducted on sound principles of supply and demand, with sufficient knowledge and good faith on the part of the capitalist, the people, as we find them, are far from faithless or litigious."

In a valuable work lately published by a man of practical experience, "Cooke on Indian Banks," the following passage occurs :—

"There can be no surer proof of the soundness of a people's moral condition and of habitual regard to truth in the transactions of life than the prevalence of so much credit as is necessary to the existence of such a system of Banking. The Native Bankers themselves are patterns of commercial morality. The dishonouring of a *Hoondi* is an event of rare occurrence with them. They transact business with each other, and with their constituents with a total disregard of those forms which English commercial men deem essentially requisite, and without the aid of which, indeed, an English House of business would scarcely be secure. One peculiar feature of Native Banks has always struck us as peculiarly gratifying. The business is usually carried on by Gomashtas or clerks holding a confidential position in the firm. They are often poor men, and yet they are never called on to furnish securities. Their remuneration is not high, and they have often the active disposal of the capital of a *Cootee*, yet it scarcely happens that a firm loses any thing by their dishonesty."*

Existing Remedies.—A Bombay merchant said, "Ten years ago we found the administration of the law so defective that we were driven out of the Mofussil, and we will not go back unless you give us a contract law." The *Times of India* observes, "The speaker was plainly ignorant of the vast changes that have been made in the law during the last few years."† A Memorandum by the Hon. H. B. Harrington points out fully the means of redress at present, and shows that the subject of contracts has received due attention in the new Penal Code.

Evils of Proposed Law.—The late Mr. Mead, while Editor of the *Hurkaru*, thus pointed out the pernicious effects of the Contract Law :—

"The merchant and the money-lender are to have all the profits without any of the risks of trade. They have but to make the advance and secure the Breach of Contract, and the debtor is their bond slave. They can lodge him in jail and keep him there for the whole term at the expense of the State, without any damage to their chance of ultimately being paid in full. When he emerges from prison, and resumes his old labours, they can sell him up as often as they please, and reduce him to utter destitution again and again till debt and costs are satisfied. Better for him to have the molten metal poured down his throat than laid in his hand under such circumstances,

* Quoted in *Bengalee*, July 1, 1863. † December 27, 1862.

and better for us a thousand times as Englishmen to abandon any method of planting or trade than to enforce such a system of fearful misery and oppression."

Sir Charles Wood, in a dispatch to the Government of India, observes, "I am not aware, however, that any precedent is to be found from such a law as this in the legislation of any country."

In an address to Sir Charles Wood, signed by the Earl of Shaftesbury, the Hon. A. Kinnaird, H. Carre Tucker, Esq., J. C. Marshman, Esq., and men of a similar class, the following paragraphs occur:—

"We may add that it appears to us inadmissible that while the Imperial Legislature has just passed an Act absolving the debtor in England from the harsh penalties imposed by laws of barbarous ages—and throwing upon the creditor and capitalist here the onus of guarding his own interests—that the Government of India should be permitted to pass a law embodying the opposite principle: one which will, in its action and in its consequences, practically turn a debtor in India into a criminal, inasmuch as under the colour of a civil suit for debt the proposed law subjects a defendant not only to be cast in damages, but to imprisonment with hard labour in gaol.

"A law also which like that of the proposed Draught Act, is specially designed to protect the present system of advances to the cultivator upon his cross is peculiarly open to this objection, that it has a direct tendency to foster and perpetuate a system acknowledged by all to be, as now carried on, one of the greatest impediments to the expansion of a natural and healthly commerce in India. And should this law be passed, it must retard indefinitely the introduction of a better and more legitimate system."

It is also the opinion of many that the object aimed at by those who sought a contract law would not be gained by the proposed measure. The Hon. H. S. Maine, Legal Member, observed in the debate in Council:—

"Knowing as they all did, that all the modern progress of society seemed to be intimately connected with the completest freedom of contract, and in some way almost mysteriously dependent on it, he should shrink from tampering with so powerful an instrument of civilisation; and if he were unfortunately compelled to propose a measure like Mr. Ritchie's, he should feel like a physician employing a remedy which might indeed cure the disease, but which might also revolutionise the constitution."

Extension of Artificers' Act.—In the course of debate, the Lieutenant Governor of Bengal alluded to the law respecting breaches of contract by artificers and workmen, already in force in the Presidency Towns. Lord Elgin subsequently remarked that, "It was a proper subject for consideration whether the operation of that Act might not be extended beyond its present limits." Shortly afterwards a notice appeared in the *Calcutta Gazette* that the Lieutenant Governor of Bengal had extended this Act to certain districts—those which had been noted for their Tea and Indigo troubles. Its operation requires to be most carefully watched. The London *Spectator* says, "The native workman, if utterly beaten, has only the resource of suicide, which in Bundelcund, where a crushing settlement supplements the poverty of the soil, he uses till suicide ranks among the causes of death next to disease." In confirmation of this, the following extract may be given from the *Hindoo Patriot*:—

"We read in the Police report of a case published in last Thursday's *Hurkaru*, that a *Mistree*, named Bissonauth, working in the firm of **** was charged with having attempted to commit suicide under the following circumstances:—Bissonauth with another man, took advances, voluntarily we should suppose, from **** to work in their establishment and build carriages and palkees. After a few days his partner decamped, and the poor man worked hard to execute works, but *his* workmen too fled away and he was then left helpless. He stated—'His employer used to lock him up and make him work very hard, and therefore he also ran away; two Sahibs and a Durwan went to his house and dragged him out of it, and the Sahibs beat him and that in despair on Christmas day he put the knife to his throat.' Such was the unvarnished statement of Bissonauth. It was not contradicted at the Police, nor has it been since by ***. If the story be true, and we are bound to accept it in the absence of any contradiction, it shows that the liberty and person of the Queen's liege subjects in India are exposed to coercion and maltreatment by European traders in the heart of the capital, under the *ægis* of the Supreme Court and a Central Police, presided over by Barrister Judges and Magistrates and a jealous and powerful press, as in the benighted Mofussil, where every Englishman is by virtue of his position a despotic lord." January 27, 1862.

The Hon. Mr. Ellis stated in the debate in Council, that the provisions of the Artificers' Act and its interpretation, had led to serious oppression in the Madras Presidency.

Suralia Outrage.—". Sham-philanthropists" are often twitted about their absurd fears, lest natives should be ill-treated by "Christian gentlemen." The following narrative will shew whether their apprehensions are altogether groundless.

"In the sub-division of Koolnah, there is a wealthy European zemindar, who has long been jealous of a native neighbour. A short time ago, without the slightest provocation or notice, a party of armed men headed by an European Manager, the Landholder's Sherishtadar, his Peshkar and other Amlah, proceeded at night to the village of Suralia and attacked the house of an unresisting and defenceless ryot named Rohimulla; they set fire to the village and burned down ten houses; they fired indiscriminately on the flying villagers without regard to age or sex, killing one on the spot, mortally wounding two, and probably three, more or less severely wounding six others, the wounds for the most part being gun-shot wounds. Not contented with this they carried off 17 people, chiefly women and children, many of whom were wounded, some mortally. We will trace these unfortunate sufferers and show at the risk of being charged with "pseudo-Christianity" how "*Christian Gentlemen*" can behave in Bengal, and how far they are behind the savage tribes of India in cruelty and gross brutality. On the morning of their capture these seventeen persons were taken to the Cutcherry of the "Christian gentleman" at Comercolly. Here the dead body of one of the victims Rohimulla was disposed of; they were kept at this place five days; they were then taken to another part of this person's estate called Khontakattaf, they were there concealed in a jungly swamp for four days, during which time another of the wounded persons died; she was a pregnant woman close upon her confinement who had been shot in the womb; she was delivered of a still-born child, the brains of which had been shattered by the ball; shortly after her confinement she died. The party then proceeded to Matbaree and thence, via Chandessor, down a broad estuary of the sea to the middle of the Sunderbund forests,—a place inhabited by no human being and infested by wild animals. Here another of the wounded men was taken away to die. The pursuit being hot they were taken out to sea; they coasted along the beach and crossed an arm of the Bay. Whilst here the European who led the attack in the first instance is said to have rejoined them, but shortly afterwards left, saying that he was going to consult his principal as to the disposal of the men. He did not return, but a native named Jacoor Khan came with instructions in his stead. This man had the captives turned

* The name is given in the original, though omitted here.

adrift, without food or water, on a desolate bank by the sea side. A few fishermen were here fortunately pursuing their calling and saved the captives' lives by giving them food and shelter; they remained there five days, and then they say that to their horror, the principal actor came again upon the scene, took them all upon a boat and brought them along the sea coast to the Mutlah, where he again left them to go up to Calcutta to take the advice of his employers. The result was that the survivors were taken back to Comercooly along the sea coast and turned loose near their homes. Before this was done, however, another murder is sworn to have been committed; two of the guards not content with the brutality already committed, ravished two of the young women of the party, and in the struggle killed the infant of one of them.

"All the chief offenders have, as a matter of course and as usual, been screened and concealed. The chief culprit and the guards and the Amlah are none of them to be found. Two thousand rupees reward have been offered for the apprehension of the European, the Sherishtadar Doorgachurn Shaha and Peshkar Rajkissen Bose, respectively. The last that was heard of the gentleman was that he was sheltered by "another Christian gentleman" for a month, and that this person is charged with resisting the police in their attempts to discover the criminal. Of this second case we will not say more at present, as it is likely before long to be public. We will only notice that, taken in connection with the neglect of the landholder, by whose people the horrible outrage was committed, to aid the police, or deliver up his own servants, it affords an excellent commentary on Mr. Peterson's remark in Council on Saturday, to the effect that it was the distinguishing feature of the Anglo-Saxon to aid the authorities to bring offenders to punishment, and of the Bengalli to screen offenders and conceal offences."—*The Indian Empire.*

The Natives concerned were first apprehended and tried. Eleven, found guilty of riot attended with murder and abduction, were sentenced to transportation for life. Doulut Choukedar, a principal in the outrage, was sentenced to death. Hely, the European concerned, was subsequently arrested and brought to trial. The indictment charged him with firing the shot which killed Rohimulla. Every one acquainted with the evidence of natives knows that they exaggerate even a true case. If this were not taken into consideration, the ends of justice would frequently be defeated. In the confusion it was impossible to tell by whom any particular shot was fired. Hely should simply have been charged with being the ringleader in the outrage. He was the Superintendent of the Estate to which the attacking party belonged. "He strove first to baffle the Police by concealing his name, and when the warrant for his apprehension was issued, at once absconded." That he was present was generally admitted. The *Englishman* says, "Doubtless, with boyish imprudence, he came to be a witness of the affray." "Now this boy Denis Hely," observes the *Times of India*, "is old enough, as we learn from the same journal, to have shewn distinguished bravery several years ago, during the mutiny and also in China."

The particular charge brought against Hely could not be substantiated. Upon the receipt of the verdict, he "leaped gracefully" from the dock to receive the congratulations of his planting friends.

The *Times of India* makes the following remarks on the subject:

"The chief daily paper of Calcutta dares to tell the English community of this country, that the acquittal is a matter of public congratulation," and that 'the great bulk of our Anglo-Indian population will feel a pure satisfaction' at it. The

moral which this highly honorable English paper draws from this trial, without a word of protest from the community for which it writes, is as follows :

"The trial was throughout its whole length pregnant with matter for reflection, and with warning to the legislative wisdom of India, but also to that spurious and morbid humanitarianism which is for ever seeking to uphold and advance the native at the expence of the European. The swarthy half-naked savages who bore witness against Denis Hely, are not merely a century or two, but a millennium and a half behind the European in the scale of civilization. Every European in this country is a representative of a thousand years of civilization, and more or less of the culture not only of modern Europe, but also of Greece and Rome. It is a most pernicious policy to allow the natives to gloat over the conviction that a few years will raise them to the level of the governing people."

"Comment upon this is almost superfluous. It is a disgrace to the community that tolerates it, a disgrace to the nation to which the writer professes to belong."

Benefits of European Enterprise.—Because "morbid humanitarians" have condemned acts of oppression in Bengal, the cry is raised that they are opposed to Europeans settling in India. The charge is unfounded. The great good thus effected elsewhere is willingly allowed. The Madras Land Revenue Report for 1860-61 says :

"The Collectors of the Southern Districts have always borne testimony to the advantages derived from the improved habits and accumulated gains of the return labourers from Ceylon."—p. 8.

Sir Charles Trevelyan says, "One stout Englishman is as good for routing out and exposing abuses in a Judge's or Collector's Court, as several hundred thousand natives." Still, Europeans and Natives must meet on equal terms for the intercourse to be beneficial—the latter must not be reduced to a state of serfdom. Lord Canning observed in his speech at the opening of the railway to Rajmahal, "In the days of slavery, Englishmen were amongst the hardest task-masters that the Africans ever had." While every legitimate facility should be afforded to European enterprise, due care should be taken that the interests of the masses are not sacrificed. Thus every object will be gained.

Sale of Waste Lands.

Lord Canning's Resolution.—On December 31, 1858, Lord Stanley addressed a despatch to Lord Canning, requesting information about the extent of cultivable waste lands in India at the disposal of Government, with suggestions as to the expediency of selling them in fee simple. Lord Canning was overburdened with other work, and the matter stood over till the cotton crisis again brought it prominently before him. His tenure of office was drawing to a close. Hastily, without consulting the Home Government, he issued a Resolution on the 17th October, 1861, "offering culturable waste lands to all purchasers at the rate of five shillings for uncleared and ten shillings for cleared soil, limiting the grant to each individual, however, to 3,000 acres, to prevent mere speculation." Land was to be put up to auction only when there was more than one applicant for a lot. European settlers, delighted at the prospect of obtaining

land on such easy terms, now extolled Lord Canning as much as they had before heaped upon him abuse.

Changes by the Home Government.—When the subject came before Sir Charles Wood and his Council, it was felt that notwithstanding the publicity given prematurely to Lord Canning's Resolution, some modifications were necessary. Sir Charles Wood in an able despatch says, "A tract enjoying every advantage of soil, climate and situation, placed perhaps close to a navigable river, or in the immediate vicinity of a projected Railway Station, is to be dealt with as if of no more value than a tract of sandy desert, far removed from all means of irrigation, and even from communication with other districts." The several Governments of India were therefore directed to fix "a minimum price suited to the circumstances of the various descriptions of land." All sales were to take place by auction. Lands applied for were to be put up at an upset price and sold to the higher bidder.

Lord Canning's Rules stated that applications for land were to be advertised by the Collector in "the most customary and effectual manner for a term which probably need rarely exceed thirty days." Sir Charles Wood observes: "The advertisement should be posted on the land itself, as well as in the neighbouring villages, and in all other usual places. I consider the previous marking out of the boundaries of the land applied for to be absolutely indispensable, if only as a means of attracting the attention of the residents in the neighbourhood, by whom the mere issue of an advertisement might probably pass unnoticed."

The Despatch also alludes to what is perhaps the most outrageous of all Lord Canning's Rules—that if the actual proprietor of any land advertised to be sold did not prefer his claim within 30 days from the issue of the advertisement, the purchaser was not to be disturbed, although compensation might be obtained if applied for within a year. Nothing is more common than for a whole Hindoo family to go on a pilgrimage to some shrine, the journey sometimes occupying three or four months. In such a case a man's property might be sold, although he had received no intimation that it was to be put up to auction. Sir Charles Wood remarks, "It appears to me impossible that, in any country possessing regular tribunals, a resolution of the Executive Government would be held to over-ride the existing law."..."But the man may decline the compensation and demand the land. In such a case, I apprehend the Courts would have no alternative but to decree possession."

Existing Objections.—Notwithstanding the improvements made by Sir Charles Wood, the expediency of the measure is very doubtful. The despatch admits that, "The whole question requires deliberate and mature consideration." An important memorandum by

Sir John Lawrence, annexed to the "Copy of Dissents," opens up some grave questions. The following objections have been urged against even the modified scheme.

1. *It is unnecessary.*—Before the publication of Lord Canning's Resolution, waste lands could be obtained readily in larger quantities than could be cultivated. Up to April 1861, around Darjiling, 21,865 acres had been purchased, of which only 3,251 were under cultivation; in Cachar out of 68,149 acres only 5,957 were under cultivation.* The difficulty was not want of *land*, but want of *labour*. In the Madras Presidency and other ryotwari districts, any man can obtain waste lands belonging to Government on payment of a moderate annual assessment. Cultivation has been extending as rapidly as the population admitted. In 1854 there were in the Madras Presidency 11,296,020 acres under cultivation; in 1860-61 the number had increased to 14,669,963.†

2. *It is injurious to the progress of the country.*—The despatch of Sir Charles Wood condemns for good reasons the proposal for the redemption of the land revenue. It must be seen, however, that it is conceded in the case of *waste lands*, and on terms very inadequate. There are no sufficient data to determine the amount of culturable waste lands in India. In the Madras Presidency only about one-fourth of the area is under cultivation. Making every allowance for what is irreclaimable, vast tracts will yet be made productive. At the present rate of increase the cultivated area will soon be doubled, yet one-half will yield no annual revenue. Every year demands are made upon Government for improvements, all causing outlay. How are such to be met? But not merely must unoccupied waste lands be taken into consideration. Large quantities are held by parties, along with the land they cultivate, but for which they must pay the assessment or give it up. In many cases they may claim to purchase it under the new rules, thus diminishing the present revenue.

3. *It is unjust to other holders of lands.*—The following remarks are by Sir John Lawrence:—

"Wherever there is much waste land, whether occupied or otherwise, there the population will be found very scanty. Under such circumstances the expenses of the administration are of a limited nature. But as immigration takes place and population grows up, and these lands are broken up, the public expenditure is sure to increase largely. The land assessment, the main source of revenue hitherto, will not exist in these alienated tracts; and the charges will wholly fall on the general revenues of the State. I do not deny that, as the general wealth of the country increases, new sources of taxation will open up, and the present indirect sources of taxation will give better returns; but I do not think that such results will ensue to the extent that will be necessary in the districts above described. Nor will it be possible to tax the owners of such redeemed lands in any special manner, that is, by any system of taxation which will not fall on others less advantageously situated."

* See Bengal Administration Report, 1860-61.
† See Revenue Reports.

Thus the parties who took up millions of acres of waste lands before Lord Canning's Resolution was issued, must bear in perpetuity a tax, equivalent to fourfold the amount paid by the new purchasers, that no demands may be made upon the latter.

Sale of Waste Lands in Ceylon.—The following extract is from Ferguson's Directory :—

"From 1837 to 1844, the upset price of waste land was 5*s.* an acre, but by the Governor's Minute of 29th June 1844, it was increased to £1 an acre, which price still continues the minimum. Lands are put up according to value, building lots in or near towns, being occasionally valued as high as £50 an acre.

"The revenue from this source is steadily progressing. The fact that the villagers eagerly purchase land when divided into small allotments is worthy of consideration. The late Sir Henry Ward justly remarked that 'a legal right to a small holding is just as essential to native industry as the survey of the larger blocks is to the investment of planting capital. The facility of acquiring property in this way would have just as beneficial an effect upon the habits and character of the Singhalese as the practice of squatting has the reverse.' It is satisfactory to know that, while in former years about 90 per cent. of the income derived under this head was due to European capital, in later years, more than 70 per cent. was contributed by natives.

"From 1844 to 1860 inclusive, 163,414 acres of Crown land were sold, realising £ 260,772.

The total Receipts under this head for the last few years have been as follows: 1858, £24,121 ; 1859, £31,754 ; 1860, £40,701 ; 1861, £41,058."—p. 84.

Redemption of the Land Revenue.

Lord Canning's Resolution of October 17, 1861, permitted the Redemption of the Land Tax, at 20 years' purchase of the existing assessment. In the first instance redemption was to be allowed only to the extent of one-tenth in each district. Sir Charles Wood objected to the measure, because, if limited to a tenth, those lands would be redeemed on which the assessment was lowest, and others might justly complain. "The objection arising from capitalising the income of the State, and depriving it in future years of the steady and stable resource of the land revenue, on which it can under all circumstances confidently rely, is most serious. It is not a consideration of slight importance that, of all sources of revenue, none is so easily collected, and none more willingly paid."

A further reason is that capital is one of the great wants of the people of India. Money is worth, on an average, 12 per cent. per annum. Instead of sinking a large amount at 5 per cent., the country will be more benefited by its being employed in agriculture or trade.

Permanent Settlement.

The most important part of Sir Charles Wood's despatch is the concession of the permanent settlement of the land revenue within certain limits. Districts where a large proportion of the soil was already under cultivation when the existing settlements were made, and where little or no increase can be expected in the revenue when

the next revision takes place, are considered to be in a condition in which the introduction of a permanent settlement may properly be admitted.

The concession has on the whole been very favorably received in India. The chief opponent has been the *Times of India*. The arguments adduced, which are given below, certainly show the necessity of caution, and remove some of the principal objections urged against periodical revisions of the assessment.

Evils of a Permanent Settlement,—India is in a transition state. Until recently prices were much the same as in England during the time of the Tudors. The precious metals are pouring into the country, and all descriptions of produce are rising in value. The average price of paddy at Madras during 1847-52 was Rs. 81 per garce ;-in 1861-2, it was Rs. 165.* Twenty years hence twenty millions sterling of land revenue will virtually not be equal to more than ten millions. Every year improvements in Government will demand an increased outlay. Where is the money to come from ? It may be said that the produce of indirect taxation will increase rapidly. Though it will certainly do so to some extent, it will nevertheless be quite inadequate. Bengal has had a perpetual settlement for about 70 years, yet the people contribute only about a rupee a head in the way of indirect taxes. "The standard of living is so low and the tastes of the people so simple, that salt and piece goods are almost the only dutiable articles consumed by them ; every other article of native consumption being grown upon the ryots' own fields."† The only resource will be to impose "tremendous" direct taxes, giving rise to great discontent and necessitating a large military force of Europeans.

Alleged objections to a Periodical Revision.—They are thus stated in Sir Charles Wood's Despatch :—

"It must also be remembered that all revisions of assessment, although occurring only at intervals of 30 years, nevertheless demand, for a considerable time previous to their expiration, much of the attention of the most experienced Civil Officers, whose services can ill be spared from their regular administration duties. Under the best arrangements, the operation cannot fail to be harassing, vexatious, and perhaps even oppressive to the people affected by it ; the work can only be accomplished by the aid of large establishments of Native Ministeral Officers, who must, of necessity, have great opportunities for peculation, extortion, and abuse of favor; moreover, as the period for resettlement approaches, the agricultural classes, with the view of evading a true estimate of the actual value of their lands, contract their cultivation, cease to grow the most profitable crops, and allow wells and water-courses to fall into decay."

The *Times of India* thus meets these supposed disadvantages :—

* Madras Revenue Report, 1861-62.—p 9.

† *Times of India*, June 13, 1863.

"The first step towards introducing the 30 years lease system into the collectorates of this Presidency is the institution of a minute survey of the land. Not only is every village thus surveyed, but every ryot's field, in detail .....To make the assessment as uniform as possible, the land in every collectorate is divided into, say 5 or 6 classes. A lease will probably shew that a holding is made up as follows:

			Rent.
Class 1st ...	... 3	acres ...	3 Rs. per acre.
„ 2nd ...	5	„ ...	2 „ „
„ 3rd ...	... 3	„ ...	1½ „ „
„ 4th ...	1	„ ...	1 „ „
„ 5th ...	... 3	„ ...	8 annas „
Total...	15	acres.	

"When the period of re-settlement comes, all that will be necessary to do will be for the Government, after comparing the prices of the period with those of the original date of settlement, to renew all the leases by proclamation—raising or lowering the assessment throughout every collectorate by uniform rates Thus if all the land classed A in Belgaum is now paying 3 Rupees per acre, it will be simply necessary under the new leases, to notify that it will for the next 30 years pay 4 or only 2, or whatever rate the facts of the time make a just and proper rate. There is nothing under such a system to discourage the investment of capital in the soil; there is plainly every thing to stimulate it. If the ryot converts his 5th class land into 2nd, it is he who will reap all the benefit of it, in all time, and not the State, for he will be entitled to be assessed for ever upon it as 5th class."—*June* 17, 1863.

Necessity of Caution.—The first Permanent Settlement given to a part of India, has been the source of unnumbered woes to millions. It is evident that a measure affecting the whole country,—one like the laws of the Medes and Persians,—should only be carried out with the utmost discretion and care.

Want of Adequate Information.—The compiler has consulted the best works on the land revenue of India to be found in the principal libraries of Calcutta, Bombay, and Madras. Valuable isolated facts are given in them, but it is astonishing, after all, how many important points are still undetermined. It seems yet impossible to tell what proportion the Government demand bears to the gross produce. The rule laid down to Revenue Officers in many cases is to demand one-fourth. By ingenious calculations, the *Times of India* estimates the proportion actually paid to Government at about one-fifteenth. The population of British India amounts to 135 millions. Assuming the cost of food at 2*s.* 6*d.* per head a month, the sum of £200,000,000 will represent the food crop of India in any one year. In the present year the total value of Exports will not fall short of an additional £60,000,000, and to these two items must be added the value of the forage and grain crops for cattle, and of produce such as cotton, oil-seeds, pepper, hemp, &c., grown for consumption in the country itself. The gross value of the agricultural produce of British India in the current year will be little less than £300,000,000. But the Land Tax is only about £19,000,000.

No uniform system has been adopted in adjusting the assessment. Sometimes the rates paid in one district are double of those in one adjoining, apparently under the same circumstances. Different

views adopted by different Settlement Officers gave rise to the disparity. Such like inequalities seem to exist so far as the Presidencies are concerned.

	Population.	*Land Revenue.*	*Amount per head.*
Bengal	40,852,397	£4,024,290	1*s.* 11¾*d.*
North-West Provinces ...	30,810,447	4,000,000	2*s.* 7*d.*
Oudh	8,071,075	1,014,156	2*s.* 6*d.*
Punjab	15,467,821	1,792,384	2*s.* 4*d.*
Bombay...	12,038,113	2,964,374	4*s.* 9*d.*
Madras.	23,127,855	4,088,025	3*s.* 5¾*d.*

It is true that the variations may, in some cases, be more apparent than real, from the difference in the value of the produce. Still, care should be taken to make the Government demand uniform. One province should not be unduly taxed, that another may have a light assessment. In the present state of the people this is not attended with much political evil; but when they begin to realise their rights, such gross injustice will cause much heart-burning and discontent.

Course Proposed.—Hasty generalizations cause grievous mistakes. Very opposite processes may be going on in the Punjab and the Madras Presidency. The experience of the whole country ought to be brought to bear in the arrangements for the permanent settlement. An able Revenue Officer should be set apart for a few months in each great division of the Empire, to draw up a full report on the nature and effects of the present Land Settlement since the beginning of the century. Full statistics should be given of each district, or at least of districts representing classes. The rates paid by irrigated and unirrigated lands, the cost of cultivation and the value of the produce; the wages of labourers and mechanics, the prices of the principal articles of food, of cotton cloth (native and imported), &c. during the above periods, as far as can be ascertained, should be included. Such data are of great value,* and every year, will add to the difficulty of collecting them. The five independent reports might afterwards be reviewed by Sir Charles Trevelyan. A question so momentous deserves the utmost care.

The Rent Question in Bengal.

Enhancement of Rents.—After the ryots refused to grow Indigo at rates which were unremunerative, there was "a general and vast enhancement of rents and eviction of ryots in masses."† Some planters probably hoped thus to get Indigo sown as before; others may have looked simply to their profits as Zemindars. The follow-

* The International Statistical Congress, held in London in 1860, strongly recommended the collection of facts of the above description.—p. 122.

† Bengal Administration Report, 1861-2. p. 87.

ing notice was issued by one of the principal and most respectable European Planter Zemindars* in Lower Bengal:—

"If your lease is not valid by law and you have no right of possession, then the ground that you now possess, and what you state that you hold according to the lease, will be reckoned as ground held without engagement, and you will be subject to an annual rent (per beegah) as per the undermentioned list:

"House Land, Rs. 5; Garden Land, Rs. 2½; Bamboo, Rs. 5; Jack, Rs. 6¼; Mango, Rs. 5; Tobacco, Rs. 4; Date, Rs. 5; Plantain, Rs. 2½; Brinjal, Rs. 2; Late Rice, Rs. 1½; Early Rice, Rs. 1¼; Betel, Rs. 5; Turmeric, Rs. 3; Cotton, Rs. 3; Sugar Cane, Rs. 3; Pepper, Rs. 3; Cocoanut, Rs. 10." &c., &c."

Six planters in one district alone issued 22,000 notices of enhancement within twelvemonths, and it was expected that seventy thousand more would follow. Two thousand or three thousand ryots were ejected from their lands.†

Ryots are of three principal classes. The first class have permanent leases at fixed rates. The number of such is now not great. The second class have right of occupancy, but do not hold at fixed rates. Their rent may, under certain circumstances, be enhanced to what is "fair and equitable." The third class consist of simple tenants at will.

The Zemindars cannot interfere with the first class of ryots; the third are completely within their power. The struggle was with ryots of the second class. The new rates demanded by the planters were in some cases two or three hundred per cent. above those formerly paid. The ryots naturally refused to yield to this demand till its legality was established. A few years ago they would have been ejected like tenants at will; but by Act X of 1859, "In case of dispute, the rate previously paid by the ryot shall be deemed to be fair and equitable, unless the contrary be shown in a suit by either party under the provisions of this Act."

The cases instituted were so numerous that the ordinary Courts could not try them. Government therefore appointed two Special Officers, with a staff of competent Deputy Collectors, to settle rent disputes.

Mr. E. Jackson's Decision.—Eighteen ryots having right of occupancy on the estates of Mr. Hills, were ordered to pay their landlord rent at the rate of one Rupee (2*s.*) a beegah instead of 5 annas 4 pie (8*d.*) as previously. The ryots appealed to Mr. E. Jackson. Mr. Hills claimed the increase, because it was asserted that the value of the produce had doubled. Mr. Jackson decided that the rent should only be doubled and decreed 10 annas 8 pie, 1*s.* 4*d.*

The soundness of the principle laid down by the Rent Commissioner was thus questioned by the *Indian Reformer*:

"If the increase in the value of the produce of the lands were not accompanied with an increase of the price of other articles necessary to the life of a ryot, the enhancement

* His Zemindari contains 467 villages, with a population of 288,000.

† Mr. Grant to Government of India, Feb. 4, 1862.

of rent might be justly made equal to the increased value of produce. But if the value of the produce of the land increased at the same time that the prices of other articles of the ryots' consumption were raised, then the rent could not be enhanced in the same proportion in which the value of the produce of the land increased. In such case equity demands that before the rent is doubled, allowance should be made for the increased price which the ryot has to pay for other articles necessary to his existence." July 18, 1862.

Appeal to the Chief Justice.—Mr. Hills, not satisfied with the double rent decreed by Mr. Jackson, appealed to the High Court. The ryots proposed that the increase should be divided in equal proportion between the Zemindar and themselves. Sir Barnes Peacock decided that a tenant with right of occupancy is not entitled to have his rent fixed at a lower rate than that of a tenant at will. What rent was fair and equitable was to be decided according to the definition of rent given by Malthus. The increase demanded by Mr. Hills was considered "very reasonable." The case was remanded to Mr. Jackson for reconsideration.*

The decision of Sir Barnes Peacock excited considerable surprise. He evidently viewed the whole from simply an English stand-point. A striking proof is thus afforded of the danger of barrister judges, ignorant of the language, and unacquainted with the country. Mr. Laing observes, "In effect this principle almost reduces the ryot to the condition of an ordinary tenant, his proprietary right dwindling into a bare preference over a stranger at equal rent."

The late Colonel Baird Smith has the following remarks in his Report on the Famine:—

"There is no acre of land among the thirty millions or thereabouts forming the total area of the tract, on which private rights of various kinds do not exist, and arbitrarily to destroy them is what nobody would think of. Government can only dispose of what belongs to it, and all that does belong to it, is the right to sell the proprietary tenure of Estates on default of payment of revenue. If there is no default, there is no power of sale. The buyer buys the proprietary rights on its terms, and these terms do not imply the extinction of even the humblest subordinate rights. Such rights are quite as precious to their owners as his peculiar holding is to the Statesman of the Lake Districts, or the Yeoman of Kent or Sussex.

The likelihood of mere barrister judges ignoring such rights is thus pointed out by the *Economist*:—

"English legislation and administration have made many blunders as to the nature of all these vested interests. Our rigid minds cannot without difficulty comprehend the *half*-defined but habitual and inestimable rights of a semi civilised society. A great living jurist has observed that if our existing jurisprudence were brought *de novo* into contact with copyhold tenure, we should ignore either the rights of the copyholder or of the lord. When copyhold tenure was recognised in England, peo-

* It may be mentioned here that Mr. Jackson again decided that 10 annas 8 pie should only be allowed, as it appeared on evidence that "the costs of production have enormously increased." The judge adds, "As to the rate of one Rupee per beegah, my impression is that its immediate imposition on the ryots would at once drive them from their homes or place them at the mercy of Mr. Hills, who would grant them remission of rent on their agreement to sow Indigo." Mr. Hills re-appealed to the High Court.

ple were used to an *irregular* state of society, in which vague but valuable usage protected most rights; and if it had not been so, the "loose" claims of the copyholder would have been disregarded, as the "tenant right" was disregarded and ignored by law in Ulster. English lawyers and administrators long made analogous errors in India."—*September* 30, 1862.

The *Times of India* thus shews that the decision of the Chief Justice was contrary to the spirit of Act X. of 1859 and was founded on error:—

"Sir Barnes Peacock must remember quite well the intention of the Act, and the circumstances under which it was passed; and if his present judgment be sound, it is a cruel satire upon his skill as a legislator. For, assuredly, the Legislative Council never intended to reduce the ryot with rights of occupancy to the same platform as the ryot with none. That the definition of the High Court violates the intention of the framers of Act X, we think there can be no doubt, the Chief Justice having erred in the definition he has given to the term "Rent." The State never sold to the Zemindar the true rent of the soil, for it was not the State's to sell. It sold to the Zemindar its right to the *khirauj*; and the question is not—what is a fair and equitable rent? but "what is a fair and equitable *khirauj*?" The *khirauj* has varied in weight throughout India, but was never intentionally made to absorb the full rent of the soil. If there was any principle whatever in the rule that guided its levy, it was, as we say, to allow the ryot to retain as large a share of the produce of his fields as the necessities of the State permitted."—*October* 27, 1862.

It is added,

"The very Journals that have hitherto been clamouring for the rights now confirmed to the Zemindars, have found out that so revolting is the decision of the High Court to the people's sense of Justice that the attempt to enforce it will lead to 'an agrarian rising and end in making the Englishman as hated in Bengal as he is in Tipperary.'"

Evils of the Present State of Things.—The principal may be summed up as follows:—

1. *A Check to all Improvements.*—What desire can the ryot have to render his holding more productive when there is a constant watch on the part of the Zemindar to come down upon him for increased rent? Even although the ryot may share in the advantage, it is notorious that the above fear effectually destroys industry.

2. *Constant Litigation.*—During the proceedings Sir Barnes Peacock himself observed:—

"As far as I can see, I do not think we can lay down any fixed rules for his (the Judge in the Lower Court) guidance in all cases; but we might merely tell him, as suggested by you, to find a fair and equitable rate, after deduction of cost of cultivation and other suitable expenses."—*Indian Jurist*, p. 27.

The *Friend of India* remarks,—

"Can we expect a landlord who has been decreed one Rupee an acre of increase, to rest satisfied when the highest authority in Bengal tells him he ought to have got a sum varying from one to six? Will he not now try to appeal, or will he not go into Court again at the end of 12 months? A decision of one Rupee a beegah in Mr. Hill's favour instead of 10½ annas, will add just ten thousand pounds a year to his rent roll, and this addition is pronounced not only legal but 'fair and equitable' and 'very reasonable' by Sir Barnes Peacock."—*Oct.* 9, 1862.

This "glorious uncertainty of the law," with the fluctuating value of produce and labour, will, it is evident, lead to an immense number of suits, involving many of the ryots in total ruin.

3. *Deadly Hostility between zemindar and ryot.*—The Bengal Government has been compelled to station troops where they never were before to keep down the ryots. A native correspondent in the *Ryot's Friend*, referring to the increase of dakoity (gang robbery) in parts of the Nuddea district, says that the feeling of insecurity reminds old people of the Mahratta incursions. The cause is attributed to ryots ruined by the rent struggle.*

Remedial Measures.—The Indian Government has apparently made little effort to settle the question. As already mentioned two special judges were indeed appointed to try the cases which from their number could not be heard in the ordinary Courts; but in other respects matters have been allowed to drift on. The chief measures wanted seem the following:—

1. *A Revenue Survey.*—A Survey, conducted in the same manner as that now going on in the Madras Presidency, would determine two very important points, the exact size and the quality of the soil of each holding. These can never be settled satisfactorily except by an independent party like Government. It is true that it will be a work of no small difficulty. Even where only ryots themselves are concerned, it has been found that there has been a vast amount of bribery on the part of the native agency. How much more likely is this to be the case where powerful Zemindars and miserable ryots are the two parties! The evil will be reduced to the minimum by giving the native agents competent salaries, by securing adequate European supervision, by testing the measurements at the commencement, and summarily dismissing and excluding for ever from Government employment men who acted dishonestly. In round numbers, the Madras Survey is advancing at the rate of 5,000 miles a year, at an expenditure of £75,000. Though the smaller size of the holdings in Bengal would render the work slower and more expensive, the disturbed districts might soon be gone over.

2. *The definition of what is a "fair and equitable" rent.*—The Chief Justice confessed his inability to lay down any fixed rule. The rate must therefore vary with the views and mood of each Judge. What is wanted is some principle. At present in Bengal when a Revenue Officer has to re-assess any district, the rule appears to be to fix the rate at one-fourth of the gross produce. This is simple and intelligible. Some such rule is wanted. The Revenue rate would allow the Zemindar, on an average, a clear profit equal to the amount he paid to Government.

* June 10, 1863.

3. *Registered permanent Leases.*—Yearly recurring suits in Court about rent, it is plain, would be fatal to the peace and prosperity of the country. It is necessary, therefore, that the terms fixed should remain unaltered. To prevent future disputes, the leases should be registered.

4. *The levying of illegal Cesses should be punished.*—Marriages, births, deaths, idolatrous ceremonies in the families of Zemindars or their Agents, law suits, &c., are made an excuse for illegal cesses.* It appears from a letter to the Government of Bengal, from V. H. Schalch, Esq., that unlawful demands are made in some cases by European planters. Notices of their illegality should be posted on public places, and offenders should be punished.

Right of Government to interfere.—According as it has suited the purpose of the writer, the most extravagant claims have been made on the part of Government, or the simplest act of justice has been stigmatised as "legalised socialism." *The Friend of India* asserts that,

"Before 1793, Zemindars, Independent Talookdars, Mocurrydars, Istemrardars, Khoodhast and non-Khoodhast Ryots, were all equally mere tenants at will to Government as sole and absolute landowner and lord of the soil, none having more than a customary right to an allowance of a small share of the proceeds from the estate if ousted by Government from the possession of their holdings."—*April* 9, 1863.

On the contrary, the proprietary right in the soil was vested from the earliest times in the individual who reclaimed it from the waste.

"Sages who knew former times...pronounced cultivated land to be the property of him who cut away the wood or who cleared and tilled it"—Laws of Manu. Smrita, IX. sl. 44.

According to the same authority, the land-tax was simply to be viewed as a return afforded for the protection of life and property by the king:—

"His peculiar duty is conquest and he must not recede from battle; so that while he defends by his arms the merchant and husbandman, he may levy the legal tax as the price of *protection*."—Manu. Smrita, X. 119.

A writer in the *Indian Mirror* remarks:—

"If our rulers wish to know and see the Hindu law on this point in its integrity, let them do so in the system still in vogue in the independent principalities of Rajasthan,—there it is still 'Bhog ra dhani Rajho: Bhum ra dhani maicho'; 'the king is owner of the rent, but I am master of the land.' And there it is, that no length of time or absence can affect the claim to the *Bapota*; even crimes and the extreme sentence of the law will not alter succession to property and the old Koutish adage:—

'The father to the bough,
And the son to the plough,'

is practically understood by the Jats and Bhumias of Mewar.—*April* 1, 1862.

* Bethune Society's Transactions, pp 61,62.

The Calcutta Protestant Missionaries, in their petition to the Legislative Council, thus stated the rights of the resident Ryots :—

"These Ryots are, your petitioners believe, neither cottiers nor tenants from year to year or at will, but Yeomen or feuars whose rights are anterior to and independent of those of the Zemindar, and who are entitled by prescription and long hereditary occupation to the undisturbed and continued possession of their land, the free choice of crops, and the full results of their industry, subject only to the regular payment of a definite ascertained rent."

In the worst times of Muhammadan tyranny the right was not claimed of ejecting such ryots as if they were mere tenants at will. Yet all the ryots have been described as "squatters." The right of Government to interfere has been most clearly reserved. The very Regulation from which the Zemindar originally derived his power, No. I. of 1793, contains the following article :—

"VII. It being the duty of the ruling power to protect all classes of people, and more particularly those who from their situation are most helpless, the Governor-General in Council, will, whenever he may deem it proper, enact such regulations as he may think necessary for the protection and welfare of the dependant talookdars, ryots, and other cultivators of the soil."

The Court of Directors made this express stipulation in terms more detailed before the Regulation of Lord Cornwallis was issued. In a despatch, dated 19th September 1792, the following passage occurs :—

"While they disclaimed any interference with respect to the situation of the ryots, or the sums paid by them, with any view to an addition of revenue to themselves, they expressly reserved the right, which clearly belonged to them as Sovereigns, of interposing their authority in making from time to time, all such Regulations as might be necessary to prevent the ryots being improperly disturbed in their possessions or loaded with unwarrantable exactions;" adding, "that their interposition, where it was necessary, seemed also to be clearly consistent with the practice of the Mogul Government, under which it appeared to be a general maxim, that the immediate cultivator of the soil, duly paying his rent, should not be dispossessed of the land he occupied: that this necessarily supposed, that there were some measures and limits by which the rent could be defined, and that it was not left to the arbitrary determination of the Zemindar; for that otherwise such a rule would be nugatory."*

The Regulation of Lord Cornwallis directed the issue of leases by the Zemindars, and other landholders, with the amount or rate of rent specifically adjusted. It also prescribed that Patwarries (Accountants) should be appointed in each village to keep the accounts of the ryots.

The Zemindars evaded as far as possible the issue of the leases that they might have the ryots more under their power. Various attempts were made by Government to secure the rights of the ryots, but with little success. At last Mr. E. Currie brought in the Bill, subsequently known as Act X. of 1859. The following is part

* Quoted in a Minute by the Hon. J. H. Harington, 1827.

of a letter from the Bengal Government, quoted by Mr. Currie as containing a statement of some of the evils which the Bill sought to remedy :—

"The curse of this district (Chumparun) is the insecure nature of the ryots' land tenure. The cultivator though nominally protected by Regulations of all sorts, has practically, no rights in the soil. His rent is continually raised; he is oppressed and worried by every successive teekadar until he is actually forced out of his holding, and driven to take shelter in the Nepaul Terai."

The Calcutta Protestant Missionaries, in their Petition in support of Mr. Grant's Sale Law, thus described the condition of the Bengal ryot :—

"Ignorant of his rights, uneducated, subdued by oppression, accustomed to penury, and sometimes reduced to destitution, the cultivator of the soil in many parts of this Presidency derives little benefit from the British rule, beyond protection from Mahratta invasions."

Lord Canning in giving his assent to the Bill described it as—

"A real and earnest endeavour to improve the position of the ryots of Bengal and to open to them a prospect of freedom and independence which they have not hitherto enjoyed by clearly defining their rights and by placing restrictions on the power of the Zemindars, such as ought long since to have been provided."

Act X. conferred two important advantages upon the ryot. It deprived the Zemindar of the power of harassing the ryot by requiring his attendance as often and as long as he pleased, thus compelling him to agree to unjust demands to be allowed to go back to his fields. The second advantage was, that the rent of a ryot with right of occupancy could not be raised, unless it was proved by a suit that the amount demanded was "fair and equitable." It is evident, that without this the right of occupancy is not worth a straw, for a Zemindar by arbitrarily enhancing the rent could compel any ryot to leave.

It is but seldom that any Act is perfect as first issued. Its working often brings out defects requiring emendation. This is the case with Act X. It has been found by experience that the indefiniteness of the expression a "fair and equitable" rent, is calculated to give rise to constant litigation and ill-feeling, if it do not excite a jacquerie. Government seems therefore bound to put an end to this state of things by determining the rate more precisely.

Remedy for Injustice.—Should it be proved in any case that fixing the rent at one-fourth of the gross produce would be unjust to the Zemindar, the difference between the payment of the ryot and the Government demand not leaving him a "fair and equitable" profit, the latter should be reduced. But it is very doubtful whether any claim of this kind can justly be made in Bengal.

LAW OF PRIMOGENITURE.

During the year a petition was presented to the Legislative Council of India by Hindu Zemindars in Bengal, praying for the laws of Primogeniture and Entail. One provision proposed is, that "the entail of an estate shall *ipso facto* become null and void upon the heir in tail making a change in his religion."

The *Madras Athenæum* remarks:—

"We can scarcely imagine how the rule of Primogeniture should be selected as the devolution of native property. The right of the eldest amongst males to inherit, is beyond all doubt of feudal origin. But there is no country in which feudalism became established except England, did it take such root. A total exclusion of younger sons from a participation in the inheritance of an ancestor is peculiar to England. In no other country does such a rule prevail. Primogeniture is neither a philosophical nor natural institution. It has been canvassed and condemned by some of the most enlightened of men. We can scarcely see what could have recommended the institution to the minds of these Bengal reformers, unless it be as a blind worship of English institutions."—Oct. 9, 1862.

This "blind worship of English Institutions" is not confined to Hindus. Primogeniture is contrary to Hindu, Muhammadan, Roman, European, and American law. It is opposed to the natural principles of justice; which no motive of expediency should be allowed to set aside. Entail worked so badly in Ireland, that the Encumbered Estates Bill had to be passed. Such interference with their most cherished usages would excite a great amount of disaffection among the people of India. It is alleged that younger sons, deprived of their share of the paternal inheritance, would betake themselves to honorable employment. But it is well known that every Hindu, in affluent circumstances, considers himself bound to maintain all his poor relatives who gather around him. The chances are that such would be the result. Thus, practically, younger sons would live in greater idleness than if they managed their portion of the family property.

JUSTICE.

Various efforts have been made during the year to improve the administration of justice,—notoriously our weak point.

High Courts.—On the 1st July, 1862, Her Majesty's Letters Patent, creating the High Court of Bengal out of the Supreme and Sudder Courts, were published in the *Gazette*. The *Friend of India* thus describes the changes in Bengal:—

"What had hitherto been the Supreme Court became the Court of original jurisdiction, the Sudder side being the appellate division. In Bengal the Chief Justice presided over this appellate side..... A barrister was as far as possible associated in each division of the Court with a Civilian Judge, and English was largely introduced as the language of what had hitherto been the Sudder side. By the close of the year Baboo Sumbonath Pundit, a Hindoo pleader of high character for honesty and ability, was raised to the bench; and a Bill was introduced into the Imperial

legislature to establish a Divorce and Matrimonial Causes Court similar to that of England."

"Similar Courts were shortly after established in Madras and Bombay by the same process of amalgamation."—January 1, 1863.

Native Judges.—A notification appeared in the *Madras Government Gazette*, 18th November 1862, that after the 1st of May 1863 no one will be appointed a District Moonsiff unless he pass the prescribed test. If the candidate was not employed in the public service on or before the 1st January 1859, or has not been so employed consecutively since that date, he will be examined on the following books :—

(*a*) The Law of Evidence as contained in Mr. Norton's work.
(*b*) The Codes of Civil and Criminal Procedure and the Rules of Practice.
(*c*) The Indian Penal Code, as illustrated by Mayne.
(*d*) The Law of Contracts as contained in Sawyer's Manual.
(*e*) The Law of Torts and the Measure of Damages, as contained in Broom's Commentaries on the Common Law, pp 628-863.
(*f*) Hindu Law, as contained in Strange's Manual, and the 1st Volume of Strange's Hindu Law.
(*g*) Mahomedan Law, as contained in Sadagopah Charlu's Manual.

To attract better men, the salaries of the District Monsiffs have been increased from Rs. 100-200 to Rs. 200-300.

Court Officers.—In the Madras Presidency the Sheristadars of Courts are required to pass an examination in English on certain specified subjects. The salaries of the Officers in the lower Courts have been increased. In Oudh, a few years ago, a Clerk of the Court was appointed in supersession of the old Omlah system. The plan has been found to work well.

Bribery.—Some cases have occurred, proving the great prevalence of corruption among Court Officers. The Nazir of the Small Cause Court in Calcutta "drove a regular trade on the litigation in the Court, placing one case on the file of one Judge and another case on the file of another Judge as the suitors wanted, expediting their business according to the consideration he received and patronising pleaders who satisfied him." The pleaders quarrelled with him and brought an accusation which led to his dismissal. The Clerk of the Police Court at Kaigalle in Ceylon was also dismissed for receiving money from suitors. The excuse made was, that the practice was universal. It has been asserted, that some of the Court Officers have a larger income than the Judges themselves.

The *Soma Prakasha* gives a scale of sums illegally taken by Court Officers in Bengal. The following are a few of them :—

1. The Nazir takes one rupee from each of the contending parties for reporting the attendance of their respective witnesses, and an additional fee of eight annas from the defendant for reporting his presence.
5. The Peshkar extracts one rupee for returning any document to its owner.
8. Those who take down the depositions of witnesses generally take 8 annas a head*

* Quoted in *Indian Reformer*, Sept. 26, 1862.

Mr. Fraser, the Civil Judge of Lucknow, endeavoured to put a stop to bribery by issuing a notice, that any person able to give information respecting any instance of corruption, may present a petition on plain paper.

The appointment of educated men with adequate salaries, is absolutely necessary to check bribery. It must be admitted, however, that a very great deal depends on the Judge or Magistrate. Shore gives an illustration of this:—

"There was once a district which, under one Magistrate, Mr. A. was notorious for the bribery of the Court native officers, and the almost impossibility of the suitors obtaining justice. Mr. A. was removed; and under his successor Mr. B. the same Court and officers became almost as famous for the purity and uprightness of their dealings. The explanation of the change was thus given by a native. Under Mr. A. business was much in arrears. He did little himself, but left it to his officers of the Court. The suitors were days and even weeks before they could get their petitions heard; even in those cases sent in by the police, the plaintiffs and witnesses were often kept some days, while the headman took down the evidence and then brought them to the Magistrate to read and pass orders. Consequently the poor people were running first to one native officer, then to another, whom they thought likely to have influence with the Magistrate, offering money to procure a speedy decision of their cause, and their dismissal; even the constables came in for their share of the extorted fees. Well the new Magistrate came; he was indefatigable in business. Every day cleared off every petition and cause that was pending, and himself, after examining a suitor or witness always told him, 'you may go home,' or 'you must remain here a day or two till such a witness arrives,' as the case might be. The people saw that no unnecessary delay took place, and that they might depend on the Magistrate's despatching their business for them. For what then should they trouble the native officers, or offer them bribes? The whole system was changed at once."*

Depositions.—The *Decca News* draws the attention of the Chief Justice to the contemptuous disregard shewn in every Zillah of Bengal to Section 172 of Act VIII. of 1859, which requires the evidence of witnesses to be taken by the Judge himself in open Court.

Pleaders.—While a respectable bar is a great help to justice, one of an opposite character is a sore curse. The Indian Government is endeavouring to raise the standard, by requiring all pleaders to pass the examination prescribed for Native Monsiffs. None but men of a high class should be allowed to appear in any of the Courts. The *Hindu Patriot* thus speaks of the practices of some of the pleaders in Bengal:—

"Not content with the amount of work they get in the usual exercise of their professional vocation, these pleaders it appears encourage every officer of the Court, down to the lowest peon, to "tout" for them, paying so high as fifty per cent. for their unhallowed gains! The Natives of Bengal are called "litigious;" we should like to see a community that could remain uncontaminated when such influences are brought to bear upon its passions. Commercial men tell us that demands are sure to create supplies. If that be the case, why should we wonder if perjury and forgery flourish among us, when we have a Court, all the officers of which are constantly tempting people to plunge into law-suits either to ruin an enemy, disable a rival, or extort money from a rich and peaceful neighbour?"—*February* 10, 1862.

* Notes on Indian Affairs, Vol. I. pp. 59—60.

Lawyers are multiplying too rapidly in Ceylon. The *Kandy Literary Association Magazine* gives the following caution :—

"But whatever may be the real reason, it is the imperative duty of lawyers to do something to prevent the bar from being more overcrowded than it already is. If every one of our law students—including petition drawers and dismissed clerks—is admitted to practice, swindling and pettifogging will prevail to a fearful extent. There is no profession in which there are more *temptations* than the legal, none where *crime* may be committed with more impunity and still remain undiscovered. And it is the duty of every friend of progress to shut the profession to such as will not fail to avail themselves of these advantages for evil. It is not by aiding to punish severely those who have been detected in transgressing the law of the land that society will be benefited, so much as by taking steps to *prevent* temptations being thrown in the way of those who are not proof against them. If we shall fifty years hence be burdened with pettifoggers and quitammers, we shall then know that the blame must be attributed not so much to themselves as to the individuals under whose auspices the opportunities of defrauding were afforded them."

Honorary Magistrates.—A considerable number of Honorary Magistrates, both Europeans and Natives, have been appointed in various parts of India. The experiment has, on the whole, worked successfully, though facts have turned up showing that caution is necessary. When the Judicial Commissioner proposed to the Oudh talookdars to give them the power of trying civil suits they objected, "What good is that to us? From criminal powers our power and authority are increased, and our tenants knowing that we have revenue powers pay up; but what is the good of deciding shopkeepers' civil suits? that will be very great trouble and no good."

Mr. Campbell found that of 21 persons whom an Oudh Chief convicted in January 1862, thirteen were punished for opposition to *his own* revenue processes, and of these six were illegally punished for resisting his own servants engaged in executive duties.

Trial by Jury.—The Jury system has been tried in different parts of the country, but the results hitherto are not very encouraging. The verdicts in several cases were far from being according to the evidence. This, however, partly arose from the want of care in making up the Jury lists. The *Friend of India* observes that the duty of serving on the Jury "is looked upon by many most intelligent native gentlemen as not inferior in disagreeableness to paying the Income-tax."

In most cases at present the natives should sit rather as assessors than as jurymen. The Judge should have power to set aside their opinion.

Punchayet System.—While we have been attempting with indifferent success to introduce the full-blown English Jury system in a few parts of the country, and otherwise been exhibiting a "mania" for promoting self-government among the people, it is not at all creditable to our rule that we have done a thousand fold more in an opposite direction, destroying a vast amount of real

self-government which existed before our arrival. The uneducated Hindu has no patriotic spirit such as an Englishman feels; but he takes a warm interest in the concerns of his village—they are all in all to him. While therefore he dislikes serving on a jury to try the cases of a whole district, his feelings are totally different with regard to the village Panchayet or Council. Mr. D. F. Macleod, Financial Commissioner, Lahore, thus describes the excellency of the system, and why it has failed under our rule :—

"Though for a century India had been under British rule, up to the present time the whole nation had been kept in a state of pupilage. Now, under the native rule, there was a most admirable Municipal form of Government: in point of fact, the only Government of India which then existed was one of self-government by the body of the people themselves, under a Municipal system, a system which maintained its vitality in the most remarkable manner.

"We had, unfortunately, virtually put an end to that system; not intentionally, but unconsciously, and through ignorance of the ultimate result of our laws. We had established in the place of the public opinion of the people the authority of our Courts, which are now the arbiters of every thing; and even when we professed to allow the people any voice, we found that, in practice, our officials prevented their exercise of it, though quite contrary to our wishes. A very remarkable instance of the effects of our rule, might be adduced in the fact; that whereas, the 'Panchayet' (a kind of jury) was a most favourite and effective mode of adjudication under native rule, it has become wholly inoperative under ours; and all our efforts to incorporate it with our procedure, by legislative enactment, have hitherto utterly failed; owing, without doubt, to the fact, that we insist on maintaining our right of supervision and control; and so widely are our races apart in sentiment, enlightenment, and power, that this circumstance at once puts an end to all independent action."*

The multiplication of courts is to be deprecated. Sir N. C. Tindal once observed in Parliament, "Law may be had too cheap and then it becomes an unmitigated evil." The *Hindu Patriot* remarks that even the new Penal Code is bearing fruit of a very undesirable nature. "It has stirred up the litigious bile of the public to a frightful extent. It has roused every man's hand against his brother, it allows no fancied grievance to sink into oblivion, no paltry assault or trespass to be forgiven or forgotten."

Every effort should therefore be made to restore the Panchayets for the settlement of village petty disputes. Within certain limits their jurisdiction should be final. The courts would thus be relieved; justice would be more frequently done; and the fostering of a litigious spirit by unprincipled men would be avoided.

Civil Justice.

Limitation Law.—The new Limitation Law came into operation on the 1st January 1862. The Courts were much pressed towards the close of the year by the institution of long outstanding claims, which would otherwise have become barred by the change of procedure. The increase of work thus thrown upon the judicial tri-

* Liverpool Conference on Missions, p. 304.

bunals was enormous. In the Regulation Districts of Bengal, the number of cases instituted rose from 88,684 in 1860 to 275,138 in 1861.

Small Cause Courts.—Several Small Cause Courts have been established at out-stations; but it is considered premature to pronounce definitely upon their success. If presided over by unfit men, they will simply be instruments by which injustice will be done more speedily than under the old system. The Madras Government recommended that Small Cause jurisdiction up to Rs. 50 should be entrusted to District Moonsiffs, and that similar jurisdiction up to Rs. 500 should be vested in the Zillah Judges.

Criminal Justice.

The Sections of the General Administration Reports under the head of "Criminal Justice" differ very widely. No two returns are alike. Some give trifling details, while they omit the most important facts. Comparison is impossible. The compiler has attempted to ascertain the number of persons hanged, with their proportion to the population; but as it is not stated in some Reports whether the Presidency cities are included, the whole must be received with caution.

	Bengal.	*North West Provinces.*	*Oudh.*	*Punjab.*	*Bombay.*	*Sind.*	*Madras.*
	47	86	22	45	29	14	42
Propor. per million...	1·15	2·9	2·7	3.	2·8	7·7	1·9

In England during 1861 the commitments for murder were 64. 26 persons were convicted; 15 were executed, or, ·75 per million.

Police.

The new Police, on the plan of the Irish constabulary, have now been extended over nearly the whole of India, at an estimated annual expense of about two millions sterling. It is rather humiliating that the improvement on the old system is not considered very marked. The Judicial Commissioner of Oudh even asserts that "In point of detective ability and success the Police is so far certainly inferior to the old Police."* It would seem as if the remarks of Kaye still held good:—

"Associated with them (the landholders), in the protection of the more active criminals, are the equally corrupt members of the Police. This was no new discovery. Warren Hastings had as clear a perception of the fact as any Superintendent of Police in the present day. But although the Indian constabulary force has been

* Administration Report, 1861-2, p. 13.

modelled and re-modelled—though first one system has been tried and then another, every description of organization that has yet been attempted has been found to be equally inefficacious for the protection of life and property, and the detection and punishment of crime."*

Sir J. Halliday, when Lieutenant Governor of Bengal, remarked in his "Minute on Police and Criminal Justice in Bengal,"

"While the mass of the people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain. Above all things that can be done by us for this people is their gradual intellectual and moral advancement through the slow but certain means of a widely-spreading popular system of Vernacular Education."

It is hoped that with increased experience and as a better class of men become available, the Police will improve. The Village Police should be carefully preserved. W. Robinson, Esq., one of the ablest Directors of Police in India, acknowledges their great value. Their ancient dues must be continued to them. The neglect of this, is one of the chief causes why they are often implicated in robberies. Each village should have its own watchmen. The plan of clubbing villages together, and appointing one watchman on a higher salary, has not been found to work well.†

The old Hindu law of making the watchmen responsible for stolen property, while it led to acts of occasional injustice, tended powerfully to repress crime. The new Police tell the village watchmen that they cannot be held responsible, and they are becoming proportionally careless. The Administration Report for the North-West Provinces shows (p. 51) that dakoits receive assistance, direct or indirect, from the people. "It is quite certain that the efforts of the Police to trace them are thwarted rather than seconded by the very classes who are most interested in the seizure and punishment of the offenders." The late Lieutenant Governor, Mr. Edmonstone, "fully believes that until the landholders can be compelled to use the influence and the power which they undoubtedly possess in support of good Government, no Police that can be formed out of the material available in this country will be thoroughly effective for the prevention and detection of crime."

A case is mentioned of the rebel Kotwal of Allahabad, who was sheltered and assisted by the people of the Chail Pergunnah. "Extra Police under Section 15, Act V. of 1861, were quartered in the neighbouring villages, and this measure will operate, it is to be hoped, as an example to all, no less than as a punishment to those who were implicated in this disloyal outrage." If this rule were systematically carried out when crime became rife in any district, the effect would be very beneficial.

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* Administration of East India Company, p. 393.

† See Oudh Administration Report, 1859-60 pp. 63—67.

Strength and cost of the new Indian Constabulary.

	No. of Police.	*No. to S. Miles.*	*No. to Population.*	*Cost.*	*Cost to Pop. per head.*
Bengal* ...	24,827	1 to 10	1 to 1644	£397,318	2¼*d.*
British Burmah† ..	4,402	1 to 16	1 to 337	97,100	1*s.* 3¾*d.*
North West Provinces	24,094	1 to 3·3	1 to 1508	294,354	2*d.*
Oudh..	8,263	1 to 3·4	1 to 847	136,735	4*d.*
Central Provinces ...	6,974	1 to 15	1 to 1191	112,220	3¾*d.*
Punjab, Cis Indus ...	13,551	1 to 5·6	1 to 979	336,522	6*d.*
Bombay...		1 to 6·3	1 to 549	220,000	4½*d.*
Madras	22,019	1 to 6·2	1 to 1030	353,870	3¾*d.*
England‡	21,413	1 to 2·7	1 to 936	1,579,222	1*s.* 7*d.*
Ireland..	12,459	1 to 2·6	1 to 463	614,038	2*s.* 2*d.*

In estimating the comparative cost between India and England, it should be borne in mind, that, as a general rule, money is about five times as valuable in the former as in the latter.

JAILS.

Bengal.—A new Diet Table has been introduced experimentally. It divides the prisoners into different classes, each having a distinct dietary of its own, fixing the quantity and quality of food—which was hitherto more in quantity and better in quality than the food consumed by the poorer classes of the people, who form the bulk of the prisoners,—to the minimum amount sufficient to keep the prisoners in health.

The following are extracts from a paper by Dr. Mouat, Inspector of Prisons, Lower Bengal, published in the Journal of the Statistical Society of London, June, 1862 :—

"Two of the prisons, the gaols at Alipore and Hooghly, at the present time, repay nearly, if not quite, the entire cost of maintaining them.

"I am fully of opinion, that by the establishment of central prisons under special management, the whole cost incurred by the State in Lower Bengal for the maintenance of prisons would be repaid.

"The average mortality in the gaols in the Lower Provinces during the four years 1833-36 was from cholera 1·72 per cent. from ordinary diseases, 6·61, total 8·33. During the ten years preceding 1859, it was 1·75 from cholera and 6·70 from other diseases, total 8·38. The mortality in the prisons in the Upper and Lower Provinces for 42 years was 7·25 per cent. Out of an average strength of 1,053,825, the number of deaths amounted to 76,404, viz., from dysentery 15,370, diarrhœa 7,430, fevers 11,539, cholera 9,236, phthisis 1,446, hepatatis 167, all other diseases 31,216."

The mortality among Bengal sepoys has been estimated at 1·60 per cent.

North-West Provinces.—Rules for good conduct marks and gratuities have been introduced into the central Jails. All the district Jails have been placed under the entire charge of the Civil Surgeons.

Oudh.—At a Meeting of the Oudh British Indian Association, Maharajah Maun Singh made a speech on the system of messing in Jails.

* Estimate. † Pegu and Tenasserim. ‡ For 1861.

"It appears really that one Brahman of any caste whatever cooks food for Brahmans and Cheytreyas of all castes. Among us it is notorious that a Brahman of one caste will not eat food cooked by a Brahman of another caste. Nay, a Brahman will not eat food cooked by a strange Brahman of his own caste.... Now the practice which prevails in the Jails of messing together all Brahmans and Cheytreyas is most frightful to contemplate."

Maun Singh admitted that the "prisoners generally are indifferent to a sense of their crimes," but they suffer dreadfully in mind in consequence of the violation of the rules of caste. When they go home they are obliged to expend some money in order to be purified. The Association agreed to address Government on the subject.

Bombay.—The experiment of out-door labour has been vigorously pursued during the year. A large amount of useful work in localities where free labour was hardly procurable, has been accomplished.

MILITARY.

Strength of Troops.—The following is the established strength of European and Native Troops provided for in Mr. Laing's Budget Estimate for 1862-63.

	Cavalry.	Artillery.	Infantry.	Sappers.	TOTAL.
EUROPEAN TROOPS—					
Bengal	3,541	6,660	32,588	120	42,859
Madras	970	3,345	9,180	80	13,575
Bombay	970	2,690	9,180	50	12,890
Total	5,481	12,695	50,898	250	69,324
NATIVE TROOPS—					
Bengal	15,803	...	51,264	1,000	68,067
Madras	1,548	...	31,328	700	33,576
Bombay	4,491	...	21,360	500	26,351
Total. ...	21,842	...	103,952	2,200	127,994

"The native force is less than twice the European in strength, instead of six times more numerous, as in 1856-57. It will be observed that there is *no* native Artillery, while in 1856-57 it may be said that all the arsenals of the North-Western Provinces and Punjaub were more or less in the power of sepoys. Before the mutiny there were only 45,522 English soldiers and officers in India, while the strength of the sepoys was 232,224, and of this last 5,411 were Artillery. Yet, although this dangerous force cost 11½ millions sterling, the Indian army of 1862-63, which has nearly one-half more Europeans and one-half less Natives, costs only 12,227,916*l.**

* *Friend of India, June* 12, 1862.

Cossyah Rebellion.—Serious disturbances broke out in the Cossyah and Jynteah Hills in Eastern Bengal. They were attributed to the Income Tax and the oppression of Bengali Government Officers. The rebels set fire to Jowai, and erected a number of stockades. Colonel Richardson was sent with a detachment of the Eurasian Regiment and two Native Regiments; but the force was not strong enough to put down the insurrection. Brigadier General Showers was then appointed Commissioner, with full civil and military control, and additional troops were despatched. Several stockades were destroyed, but tranquillity had not been completely restored at the end of the year.

Payments by Cheques.—Orders have been issued for doing away with the numerous Treasure chests at almost every large Military Station, by introducing a system of paying by cheques, unless special grounds can be shown to justify an exception in any particular case.

Ice Machines.—In order to ensure a sufficient supply of Ice for the use of the European Troops in hospital and barracks, Government have authorised as an experimental measure, Ice Machines to be procured for the stations at Allahabad, Lucknow, and Meean Meer. If the scheme prove successful, it is proposed to set up Ice Machines at all the principal Military Stations, and to sell the surplus of the manufacture, after the Troops shall have been served, to the community generally, at cheap, but remunerative rates.

Regimental Workshops.—On the recommendation of His Excellency the Commander-in-Chief, Government have sanctioned the establishment of Regimental Workshops in Her Majesty's European Corps in India. One of the chief causes of crime amongst the European soldiers, and the ill health resulting from inebriety, have been attributed to the total inactivity and relaxation of the mental and physical powers which ensue during the hot months, and for these evils the employment of the men in Workshops is expected to prove some remedy.

The trades proposed to be practised and taught are, the Painter, Printer, Blacksmith, Bricklayer, Carpenter, Joiner, Weaver, Shoemaker, Book-binder, Gardener, Tent-maker, Watch-maker, Decorator, and any other trades that may hereafter be considered advantageous. The primary cost of establishment and supply of implements in each Corps has been estimated at Rs. 1,025, which sum can be advanced from Regimental Canteens.

One of the main objects of Workshops is to instruct the children of soldiers in trades; and Commanding Officers of Regiments have been requested to do their utmost to induce parents to allow their children to receive the necessary instruction.

The profits accruing from the exercise of his craft are to be given to the workman, every inducement being held out to him to invest the money in the Savings' Bank.

Soldiers' Gardens.—In a General Order Sir Hugh Rose offers prizes, varying from 25 to 5 Rs., for the best plots in the Gardens cultivated by each European Regiment, Wing, and Company. The Gardens are to be inspected once a year, and the day on which the prizes are given is to be a holiday for the Regiment, "the band playing, and the regimental school-children attending, while the distribution takes place." Officers are instructed to see that the soldiers are encouraged to cultivate Gardens *close* to their barracks, so that they may reach them easily and work in undress.*

Soldiers' Clubs, &c.—Efforts are being made in various parts of India to establish Soldiers' clubs and otherwise provide means of innocent amusement. At Secunderabad, where there are 3,000 English Soldiers, Colonel Adye, C. B. has established a Soldiers' club which now numbers 1,200 subscribers. Non-commissioned Officers pay 8 annas (1*s.*) each monthly, and private soldiers, 4 annas. The following account of what has been done at Mhow for the 72nd Highlanders is abridged from the *Friend of India:*

"The Library is now entirely separated from the Canteen, and attached to it is a well stocked and well lighted Reading Room. The funds are derived partly from donations, but chiefly from the subscriptions of the men, who pay 2 annas each monthly. Upwards of 500 have become subscribers. In the Reading Room means are furnished for playing chess, backgammon, draughts, Spanish draughts, puff and dart, solitaire, and dominoes. A supply of stationery and stamps is always at hand for those who wish to write letters. In connection with the Reading-Club a course of Lectures and Readings has just been given, and has been well attended. Business is going on in the tailors,' shoemakers,' and carpenters' shops. In the latter a fine turning lathe is daily at work. The printing press also employs several men and boys. Out of doors a great impetus has been given to the athletic sports by the Colonel, who has given a challenge cup to be held by the best cricket eleven for a year." March 13, 1862.

Soldiers' Hymn Book.—The Rev. F. Gell, who has perhaps done more than any man in India for the establishment of Soldiers' Institutes, while acknowledging their value, feels strongly that a far higher agency is requisite. It is gratifying that every year more is being done in this respect through the Chaplains and the Army Scripture Readers. Mr. Gell has published a Hymn Book for Soldiers, neatly got up, which will be found useful.

AGRICULTURE.

Cereals.—The Famine in North India in 1860-61 was succeeded by an abundant harvest, and all traces of suffering soon disappeared.

Substitute for Manure.—In many parts of India where firewood is scarce, the people use dried dung for fuel. Yet the fields yield

* *Friend of India*, Nov. 27, 1862.

good crops without manure. Dr. Wight, the eminent Indian botanist, gives the explanation in a pamphlet published in 1862, entitled, "Notes on Cotton Farming." The ryot ploughs his land repeatedly, till the soil is thoroughly pulverised. By exposure to the atmosphere ammonia is absorbed, and the ground benefits as if it were manured.

Dr. Wight has a high opinion of Indian agriculture. In many things the natives might teach us rather than we them.

Cotton.—The high prices consequent upon the civil war in America gave a great stimulus to the cultivation of this article. In some districts the area laid down exceeded that of the previous year by 25 per cent. Unseasonable and heavy rains, however, greatly diminished the quantity and reduced the quality of the crop.

The Supplement to the *Economist* gives the following statement respecting the import of Cotton into the United Kingdom:

	1861.	1862.
From United States	Cwt. 7,316,969	120,752
Brazil	154,378	208,384
Egypt	365,108	526,897
British India	3,295,004	3,505,844
Other countries	91,619	316,456
Total...	11,223,078	4,678,333

The success which has attended efforts in the Dharwar District to improve the staple and increase the produce, shows that much may yet be done for Indian Cotton. With the improved gin of Dr. Forbes, one man can turn out upwards of 100 lbs. of Cotton wool a day, while the average quantity cleaned by the native *churka* is only 12 lbs. This machine is now being introduced. Instead of sending the Cotton in loose bags, increasing the cost of transport and affording facilities for adulteration, Cotton screws have been established at various parts of the interior. Great complaints have been made about the adulteration of Cotton. An Act against it has been passed by the Bombay Legislature. By orders of the Supreme Government, no expense has been spared in the opening of roads calculated to facilitate the transport of Cotton.

The great want is the settlement in the interior of enterprising capitalists.

Tea.—The progress of Tea cultivation in Bengal will be seen from the following statement, though some of the returns are incomplete :—

	Area under cultivation.	Crop for 1860. lbs.	Crop for 1861. lbs.	No. of labourers employed.
Assam.....	13,222	... 1,490,872	... 1,788,737	.. 13,293
Cachar.....	6,077	... 197,880	.. 336,800	.. 5,871

There are numerous plantations on the Himalayan Ranges in North India. A commencement has been made on the Neilgherries. The Director of the Botanic Garden at Peradenia offers to supply seeds in Ceylon.

Coffee.—Coffee has been tried at Darjiling, but with little success. In the south-west of the Madras Presidency and in Ceylon, the cultivation has been rapidly extending: The following are the exports of Coffee during the last ten years:—

	*Ceylon.**		*Madras Presidency.*
	Quantity.	Value.	Value.
	Cwt.	£	£
1852—53 ...	322,994 ...	637,595 ...	49,970
1853—54 ...	434,086 ...	902,751 ...	71,556
1854—55 ...	483,205 ...	972,462 ...	66,165
1855—56 ...	438,599 ...	971,580 ...	89,216
1856—57 ...	529,442 ...	1,296,736 ...	94,444
1857—58 ...	556,391 ...	1,377,727 ...	86,704
1858—59 ...	601,595 ...	1,488,019 ...	123,080
1859—60 ...	635,062 ...	1,598,304 ...	187,505
1860—61 ...	613,490 ...	1,565,306 ...	324,169
1861—62 ...	600,546 ...	1,534,870 ...	471,036

Cinchona.—The experiments to introduce varieties of this plant on the Neilgherries, at Darjiling, and in Ceylon, have been very successful. From the propagating houses at Ootacamund, 12,000 plants are turned out monthly.

Forest Conservancy.—Many of the most valuable forests throughout India have been rendered almost worthless for a time by indiscriminate cutting. The difficulty of supplying railway sleepers called attention to the subject. Conservators have been appointed, and it is hoped that eventually ordinary demands will be supplied, while the revenue will be benefited.

The Madras Administration Report contains the following passage:—

"To limit as much as possible the destruction of the jungles, while affording all due facilities for the extension of cultivation and the supply of the timber market, is a matter of vital importance to prevent the diminution of the rain fall, which seems unquestionably to have become more fitful and uncertain of late years. The attention of the Board of Revenue has been constantly directed to the subject, and rules for the conservancy of the minor jungles not under the Forest Department have been introduced."—p. 35.

PUBLIC WORKS.

This important department has attracted considerable attention during the year. Instances of scandalous mismanagement have been brought to light. The Bombay Government pointed out a

* From Ferguson's Ceylon Directory, p. 120.

case in Sind, where the supervising establishment cost 76 per cent. on the money to be spent; while in other parts works were at a stand still from want of officers. Though such mal-administration deserves severe censure, the department has met with a considerable amount of ignorant and unjust criticism. It has been expected by some that public works should be superintended at an expense much the same as it takes to collect the revenue. But in nearly every department the salary of the European at its head, is about equal to that of the whole of the Native assistants who work under his direction. "In this country manual labour, which makes the cost of *works* is cheap; intelligent labour, which makes the cost of much of the *establishment*, is dear."

The following remarks, from the Public Works Report, are very just:

"As long as the *Executive* establishment alone is in question, it is difficult to draw a very sharp line between the man who does the work and the man who supervises it. The mason and the digger there is no question about; they handle the trowel and the spade. The cost of the labour is the cost of *work*. But the man who handles the level and theodolite, who lays out a road or a bridge, and sees that its execution is accurate, comes under the head of *Establishment*."

"Again; our establishment charges embrace a good many items of expenditure which have little in common except their consisting in a monthly issue of pay. Parties employed in surveys or the projection of works come under the head of *Establishment*, but the cost of such operations has only a very remote relation, if any, to the whole cost of work done in the Province.

"So also, establishments maintained at ferries and boat bridges, in watching canals, locks, and embankments, and even the Revenue Establishments of our Irrigation Canals in Upper India, though the latter have been distinguished in a sub heading, have been lumped in the Budget item of *Establishments*."—1861-62. Ap. B. p. xx.

It is miserable, short-sighted economy to reduce unduly the cost of *Establishments*. An incompetent man on a low salary is employed to trace a road. Cases have occurred in which the expense of the *works*, from unnecessary cuttings, have been increased threefold. But however well planned designs may be, constant supervision is necessary in carrying them out. The great object of the workman is to get through his task with as little trouble to himself as possible. Defects occasioned by carelessness may cause the first flood to bring down a bridge or breach a tank. Twenty-five per cent. spent on establishments may in reality be greater economy than ten per cent.

Contract System.—For the adoption of this, loud demands have been made upon Government. It has been agreed to try it as far as practicable. There are, however, many more difficulties in the way than some people imagine. *Skill* and *capital* are required,—a rare combination in India. In a country where money is so valuable, it cannot be expected that a moderate profit will suffice. Until recently, there was scarcely a single person to be found out of Government Service possessing any engineering skill. The number is now increased by Railway employés whose services were disconti-

nued. But such men often want the other requisite. Unless contractors are bound to maintain works in good order for a term of years, in which case a heavy percentage is asked, the execution demand as strict supervision as if it were done by Government. Contractors employ native sub-contractors. The latter, if they have an opportunity, will use badly burned bricks, or mud instead of lime, in parts not exposed to view, during the absence of the Superintendent. The contract system has turned out some villainous work in India. Still, its advantages, on the whole, are fully admitted, and it is most desirable to foster it by dividing contracts into such portions as are within the means of available capitalists. But it is a grievous error to suppose that considerable expense will not still be incurred for supervision.

Steady Appropriations.—Notwithstanding the crying want of skilled labour in India, the officers of the Public Works Department have usually been the first turned adrift during any financial pressure. This uncertainty has greatly detracted from their value. Much allowance is due to Government during a crisis like the Mutiny; but this should be guarded against in ordinary times. Sir Charles Trevelyan, in his Budget speech, made the following just remarks:—

"In order that the Local Governments may work on confidently from year to year, following out consistent plans, maintaining Establishments in proper proportion to the work to be done, and preserving satisfactory relations with Contractors, it is necessary that the appropriations should not only be large, *but steady*, or, in other words, that they should vary as little as possible from year to year."

Want of Labour.—This is sometimes alleged as a reason for the non-execution of public works urgently required. Experience shows that in many cases it arises from defective arrangements. In the Report of the Statistical Congress it is stated with truth, "In Bombay labour is much more in demand than in other parts of India." (p. 103). But what is the testimony there of Mr. Adamson, who superintended the construction of the Bhore Ghaut Incline, and employed at one time as many as 42,000 labourers?

"The news of the system pursued with regard to labour and its price, (a good day's wages for a hard day's labour) circulated far and wide; and the consequence was, that our Bhore Ghaut contract, from the commencement to the end, always swarmed with labourers, from the skilled artizan of the city, to the rude denizen of the ghaut jungles, whose highest triumph of mechanical skill hardly reached higher than a basket of bamboos."—*Speech at Opening.*

The only real difficulty, in most cases, is where a new country has to be opened up. Under such circumstances, the Pioneer system should be employed. No man has done more to "develop the resources" of Ceylon than the head of its Public Works Department, Major T. Skinner. In proportion to the population about sevenfold as much has been done in opening roads as

in India. Much of the success is due to Corps of Pioneers organized by Major Skinner many years ago. The services of the men are available in any district, and their skilled labour turns out better and cheaper work than that of ordinary coolies. The same system might be adopted elsewhere.*

Want of Capital.—The chief obstacle to the construction of Public Works in India on a large scale is the want of capital. No bolder and wiser step has yet been taken than that by the much abused Court of Directors, when the interest was guaranteed on a system of trunk Railways, estimated to cost fifty millions sterling. As was anticipated, there have been evils connected with the working of such a scheme; but they dwindle into insignificance contrasted with the good accomplished. Suppose the wretched system now in vogue had been pursued, the expending of driblets saved from the current revenue, how different would have been the result!

The work so nobly begun by the East India Company should be completed. We have trunk lines of Railway; feeders are required. Canal communication is necessary in certain districts. How is the expense to be met? The *Times* says, "all that yet remains to be done, India must do for herself." As well might a poor wretch, emaciated with fever, be told to work for his living or starve. The Hindu is not to be changed into the Anglo-Saxon by a mere stroke of the pen. Though private enterprise, no doubt, should be encouraged as much as possible, for many a year the leading part must be taken by Government. But in how many generations will India be supplied with Public Works at the present rate of progress? Contrast India and Ceylon in their expenditure during 1860-61 under the head of communications.

	Square Miles.	Population.	Expenditure.	Expenditure per head.
Bengal	253,000	40,852,397	£100,302	$\frac{5}{8}d.$
North West Provinces	108,000	30,250,000	109,161	$\frac{7}{8}d.$
Punjab	95,600	15,467,821	129,430	$2d.$
Bombay	140,407	12,038,113	106,718	$2\frac{1}{2}d.$
Madras	136,872	23,301,697	152,554	$1\frac{1}{4}d.$
Ceylon	24,700	1,876,469	159,811	$10\frac{1}{2}d.$

Granting that there is some additional outlay in India from local funds, the disparity is enormous. Ceylon expends seven times as much on roads as India. An overflowing treasury is the result of the wise outlay of the late Sir Henry Ward.

India cannot spend money from current revenue like Ceylon; but she might follow the advice given long ago by Sir Arthur Cotton.

* The failure of the attempt to get Sikh Pioneers does not rest with Major Skinner.

"The essential fundamental principles that, in my opinion, should be kept in view in the matter of Public Works for India are,—

1st. That on no account whatever should any money be spent upon them which is taken from the current revenue, as being quite contrary to every principle of reason and justice, to make the present generation pay the principal for works of which they have only a life use; and,

2nd. That the account of all expenditure on Public Works should be kept entirely distinct from the general revenues of the country.

Till these two principles are acknowledged and acted upon, I can see no hope for India. The current revenue never can provide money for great Public Works; to make the one wait for the former, is to put the cart to draw the horse. The revenue can never produce the public works, and nothing but the public works can produce increase of revenue."*

The *Times of India* has the following remarks on the opposite course pursued in India and in England:—

"It is a curious fact that at the moment when England, the richest country in the world, is defraying the cost of her new fortifications out of loans raised for the purpose and is excluding the expenditure upon them from her estimates for the year, she is forcing India—her dependency, and the poorest country of the earth—to defray not only the whole cost of her Military works out of current income, but is insisting that we also build our railways, tanks, canals, and roads in the same way." She is compelling us to do this at a period when capital is so scarce with us, that the rate of interest varies from 9 to 20 per cent., when the ordinary profits of trade are 20 to 25, and when English capitalists are willing to give us as much money as we want, with or without the Imperial guarantee, at 4 or 5 per cent."—Aug. 27, 1862.

Encouragement of Private Enterprise.—While there are important public works, such as roads, which can be undertaken only by Government, there is ample scope for private companies. Their encouragement, on a sound principle, promises to be one of the characteristics of Lord Elgin's administration. The subvention offered must be sufficiently liberal. Mr. Marshman justly observes,

"It is utterly useless to propound terms at which Capel court will turn up its nose. It is the Jews and Gentiles of the money market in London, who must make your feeders as they have done your trunk lines, not the Europeans and Natives of India, and it is *their* opinion of the terms offered which must decide the question of feeders or no feeders, not the opinion, however sound or absolute, of the Supreme Council or its Secretaries."†

The same writer, in another letter, urges that the branch lines of railway, while laid down by some Company with unguaranteed capital, should be worked by the plant and the establishment of the main line as well as maintained by it, for which the main line should receive a certain proportion of the returns. How can it "pay a separate Company to provide for the working of twenty or thirty bits of rail in different localities, of 20 or 30 miles length, with a separate staff of engineers, agents, traffic managers, &c., and a costly establishment for repairs?"‡

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* Public Works in India, pp. 52, 3.

† *Friend of India*, Feb. 19, 1863. ‡ *Friend of India*, April 30, 1863.

Allotments for Public Works, 1861-62.

The allotments to the several Governments, exclusive of Local Funds, were as follows:—

Governments.	*Allotments.*	*Per cent. of Revenue.*	*Per cent. per Sqr. Mile.*	*Per head of Population.*	
	£	£	£	*s.*	*d.*
Madras	660,000	9 8	5·1	0	6
Bombay	525,000	6·9	3·7	0	10
Bengal	510,000	3·5	1·8	0	3
N. W. Provinces	630,000	10·7	5·5	0	4
Punjab	540,000	18·7	5·6	0	8
Oudh	190,000	14·9	7·6	0	6
Nagpore	85,000	22·4	1·2	0	5
Pegu	105,000	19·5	3·3	2	2
M. & T. Provinces	40,000	21·8	1·1	2	4
Straits	40,000	26·6	25·4	2	10
Hydrabad (British charges) ...	42,500	...	...		...
Coorg	2,500	6·2	1·1	0	5

The outlay is thus classified:—

	New Works.	Percentage of total outlay.	Repairs.	Percentage of total outlay.	Total.	Percentage of total outlay.
	£		£		£	
Military Buildings	298,915	8	147,052	4·2	445,967	12·2
Civil ...	168,917	5	90,681	3	259,598	8
Agricultural Works...	247,739	7	246,957	7	494,696	14
Communications	639,559	19	390,328	11·3	1,029,887	30·3
Miscellaneous Public Works ...	92,854	3	8,800	...	101,654	3
	1,447,984	42	883,818	25·5	2,331,802	67·5
Reserved for unforeseen requirements and petty works ...					364,540	11
Establishment charges					739,758	21·5
Grand Total ..					3,436,100	100

Irrigation Works and Canals.

The great difference in the value of the crops of unirrigated and irrigated land is shown by the fact, that while the Government tax in the Madras Presidency on the former averages 2*s.* 2*d.* per acre, on the latter it amounts to 10*s.* 11*d.* A considerable quantity of land in India is irrigated by means of wells. Their number in the North-West Provinces alone, about twenty years ago, amounted to 128,822. "A permanent well," says the late Colonel Baird Smith, "is equal to the irrigation throughout the year of 9 acres, and a temporary well is equal to that of 3 acres."

Irrigation by means of wells, though useful, is a costly process, from the labour required and the up-keep of cattle. Tanks and irrigating canals supply water without such drawbacks. In the Deccan and South India the undulating surface affords facilities for the construction of tanks, and there they are largely employed. The valley of the Ganges and the deltas of rivers, on the other hand, are favourable to canals.

In North India the principal rivers from which irrigation canals have yet been drawn are the Ganges, the Jumna, and the Sutlej. The minimum discharge of the Ganges at Hurdwar in ordinary seasons is estimated by Colonel Baird Smith at 8,000 cubic feet per second. The Ganges canal draws off 5,000 feet per second. The minimum discharge of the Jumna is 3,500 cubic feet per second. The average quantity drawn off by the Eastern Jumna Canal during the famine period was 1,082 feet per second, irrigating 261,327 acres. The Western Jumna canal during 1860-61 irrigated 458,291 acres. The volume of the Sutlej when lowest is 3,250 cubic feet per second. The Ram Gunga, not yet turned to account, has a minimum discharge of 500 cubic feet per second.

"Each cubic foot per second has been found adequate for the annual irrigation of 218 acres of land, but as one-third only of a district is usually irrigated, the remainder bearing dry crops not requiring irrigation, a cubic foot of water per second would be sufficient for the irrigation of 654 acres, or about one British square mile."

Want of Information.—The notices given in the Administration Reports on Irrigation Canals are in some cases extremely meagre, in others desultory and unsatisfactory. Every year a tabular statement should be given of the total length of the main, and the distributing, channels, with the quantity opened during the period under review, the total cost including interest, the current expenditure, and the returns. The Reports give the last, but without taking into consideration the capital spent from the commencement.

North India.—The sum of £160,038 was expended on the Ganges Canal during 1861-62. Progress was made with the Futtehghur and Boolundshuhur branches; the number of distributing channels was also considerably increased. The water was admitted into the main branch of the Baree Doab Canal on the morning of the 1st January 1862, and reached Umritsur on the morning of the 3rd. The length of the branch thus opened is nearly 100 miles.

Madras.—The works of the Madras Irrigation Company are gradually advancing. The number of labourers employed during the year varied from 14, to 20,000 per month. The first 17 miles of canal have been nearly completed. The anicut or weir across the Tumbuddra, has been raised sufficient to supply 3 feet of water during the season. The piers and abutments of the Hindri aqueduct have been raised to nearly their full height. The expenditure

during the year has been £75,894. The rate to be paid to the Company for water has been fixed by Government for the present at Rs. 3 per acre, the same as on the Godavery. It is to be collected by Government. A reasonable charge for collection is to be placed to the debit of the Company.

The Pennar anicut has been nearly completed. "During the past year, the lands at present under the influence of the anicut were sufficiently watered, notwithstanding unusually scanty freshes, and a generally deficient monsoon, and the benefit derived from that work is reported to have been a saving in actual revenue of from one-third to one-half of the cost of its construction on the revised section."

Irrigation Works should be undertaken by Government.—However desirable it may be to encourage private enterprise, it seems preferable that Government alone should carry out important *Irrigation* schemes. They are intimately connected with the land revenue, affecting to a large extent the interests of the people. Government is more likely to take a liberal view than a Company of speculators, whose sole object is to get as much out of the country as they can in the shortest period. Complications will be avoided and designs carried out with greater unity under one head. Already it has been determined that Government is to collect the water-rate for the Madras Company. Government Engineers will certainly construct the works as well and as economically as it is done under the present system of divided responsibility.

ROADS.

The great importance of roads was strikingly brought out during the late famine. Colonel Baird Smith observes in his Report,

"So miserable, however, are the means of inter-communication in many of these districts of supply, that while in one bazaar famine prices of 4 Rupees per maund might be ruling, in another not 30 miles off the price would be about Rupees 1¼ for the same quantity, yet no flow from the full to the exhausted market could take place, because roads were not in existence and means of carriage unknown. This state of things cannot be too soon remedied."—p. 10.

The cost of transport by the Government Bullock Trains on a good metalled road is about 1½*d.* per ton a mile, while on an unmetalled road it is three times as much. Manchester does well to take an interest in Indian roads, as will be seen from the following extract :—

"The chief consumers of English cloths here are all classes near to open and easy lines of communications, be they by land or water; a comparatively small section of agriculturalists being the upper grades of the class at a distance from such communications, a very large proportion of the inhabitants of towns and cities every where, and, of course, the whole of the European community. The mass of the agricultural and the poorer non-agricultural classes have scarcely yet become the customers

of Manchester at all, though it is merely a question of time and internal improvements of roads and rivers, when they shall become so." Famine Report, p. 26.

Want of Statistics.—The following confession had to be made at the Statistical Congress: "It is to be regretted that details are not available in this country for affording a statement of the length and condition of the trunk and cross roads in India."—(p. 101.) Little dependence can be placed on the best maps. In some cases the equator may be as easily discovered on the surface of the earth as sections of "trunk roads" in India. The Collector of Ganjam describes the trunk road as "little more than an imaginary line between Bimlipatam and Chicacole." He adds,—

"The trunk road has no existence for a space of 30 or 40 miles in the centre of the district; in wet weather this space is almost impassable for carts, and bad enough at all times, so that the northern and southern parts of the district are at some seasons almost cut off from each other as regards heavy traffic."—p. 172.

The Collector of Vizagapatam writes as follows:—

"The state of the roads even in the plains, however, is most disgraceful. Of the northern trunk road, running as abovementioned through the whole length of the district, portions only are traceable, and these are to the south of Vizagapatam. To the north between Vizagapatam and Chicacole, the road has literally ceased to exist."* —p. 174.

Things are better in some districts. The Salem Collectorate contains about "1,000 miles of made road, all suitable for carriage traffic and in a tolerable state of repair. About 800 miles of road are planted with trees."

It is most desirable to know the condition of the roads at present. The information should be presented in two forms, a *Road Map* and a *Tabular Statement*. In the former metalled and unmetalled roads, in good order or out of repair, should be distinguished by different colours and marks. In the Tabular Statement every Zillah should be included,—outlying districts are sometimes sadly neglected. The following are some items:—name of zillah, area, population, total revenue, land revenue, miles of railway, miles of metalled road in good order, do. in disrepair, miles of unmetalled road in tolerable order, miles of navigable river, miles of canal. A counterpart to the Map of *Roads as they are* should be one of *Roads as they ought to be*. Every Administration Report should give a summary of the progress during the year, so that it may be seen at a glance how many miles of new road have been opened, how many repaired, &c. with the expenditure under each head.

Progress during 1861-62.—The desultory character of the notices in the Administration Reports and the absence of summaries, pre-

* European Troops in India.—Par. Paper, 2*nd June* 1862.

vent any exact details being given. In *Bengal*, the Ganges and Darjeeling road has received some attention, and the railway feeders in the Nuddea and Burdwan districts are progressing.

In the *North West Provinces*, the two most important roads under construction are the Agra and Bombay road and the Rohilkhand Imperial road. The latter runs from Futtehghur *via* Bareilly to Moradabad, with a branch to Shahjehanpore. In the *Punjab*, progress has been made in metalling the Lahore and Peshawar road. Metalled roadways have been made across the beds of the sandy river channels which intersect the trunk road. The experimental gallery of the tunnel under the Indus at Attock has been stopped after proceeding so far as to show the practicability of the undertaking. It is now considered that the tunnel cannot be completed except at a much larger sum than was estimated. Full information has been called for. In the *Central Provinces*, "of roads completely made, there is not one." It is proposed to concentrate attention on three trunk lines, viz: the great Northern, from Nagpore towards Mirzapore; the Southern, from Nagpore to Chandah where the navigation of the Upper Godavery commences; and the great Eastern line, from Nagpore to the frontier of Cuttack. In the *Bombay Presidency*, the expenditure has been chiefly upon the Agra road and Cotton roads in Dharwar. In the *Madras Presidency*, the lines of Cotton traffic have been improved.

It is an interesting fact that some of the Native States are beginning to follow British example in the construction of roads. The Maharajah of Jyepore is now making a good metalled road between his capital and Bhurtpore; His Highness the Nizam is opening some important lines of road; the Travancore Government is improving the communications within its territory. All this is largely due to the influence of the enlightened and able Prime Ministers of the different States.

In *Ceylon*, a considerable sum towards the up-keep of roads is raised by means of tolls. The amount realized on the Island during 1855 under this head was £31,941. In 1861, it increased to £58,371.

RAILWAYS.

Want of Uniform Accounts.—The Administration Reports under this head are characterized by the usual want of uniformity. Some give the accounts for the usual official year, others for the calendar year, others for the year ending 30th June. In some, important items of information are omitted; while occasionally, as in the case of the Bombay and Baroda Railway, weekly returns of traffic are given which the reader must sum up for himself.

Progress during 1861-62.—The number of miles of railway opened during the period under review, was about threefold as great as during any previous year.

	Miles open 1st May 1861.	Miles open 1st May 1862.	Number of Passengers.	Receipts from Passengers.	Merchandize and Railway Materials.	Gross receipts per mensem per mile.†
				£	£	£. s. d.
Bengal.						
East Indian ..	248	359½	1,794,888	183,183	204,683	116 14 0
South-Eastern ..	0	15	...	...	...	...
N. W. Provinces.						
East Indian ...	123¼	280	342,935	67,170	102,059	75 0 0
Punjab.						
Umritsar and Lahore.	0	36	...	...	...	...
Bombay.						
Sind	0	105*	...	11,523‡	20,660	31 10 0
Bombay and Baroda...	99½	132¾	...	...	...	32 10 0
G. I. Peninsula ...	351	438	2,399,673	*127,522	*139,225	62 14 0
Madras.						
North-West ..	15	26¾	133,483	2,064	1,501	11 12 0
South-West ...	225½	335	1,134,232	51,971	60,493	40 0 0
Great Southern ...	0	79	...	...	..	...

The total number of miles opened in 1862 amounted to 747. The Eastern Bengal Railway from Calcutta to Kooshtea, 109 miles in length, was opened in October. At different periods the East Indian Railway was extended from Bhaugulpore, Jumalpore, and Monghyr to Benares. Benares, 539 miles from Calcutta, is reached in 25 hours. In the North-West Provinces the distance opened was from Cawnpore to Agra. The Sind Railway is from Kurachi to Kotri on the Indus. The section of 57¼ miles on the North-East Line of the Great Indian Peninsula Railway, between Chalisgaum and Julgaum, was opened in October. The South-West Line of the Madras Railway was completed from coast to coast. The North-West Line was extended from Pootoor to Tirupatty, 14½ miles. The Great Southern of India was opened from Negapatam to Trichinopoly.

The expenditure in 1862 amounted to £5,810,852. It is expected that 624 miles will be opened in 1863, and about an equal number in 1864.

Madras and Bombay Line.—The progress of this line has been retarded by the proposal that it should be carried through the Nizam's dominions, a richer country. This would probably lengthen the course by about eighty miles. Years ago Sir Robert Peel urged, with general acceptance, that trunk lines should always be

† Estimate in Public Works Report, 1861-62. ‡ For 47 weeks. * For 1861.

direct. It seems also important in a military point of view that communication between the two Presidencies should not pass through the most dangerous territory in India. The objection may indeed be raised, that troops could be thrown into Hydrabad from either side; but a branch line would serve the same purpose.

Ceylon Railway.—After long delay Mr. Faviell's tender for the completion of the Railway between Colombo and Kandy was accepted. His tender for 74 miles amounted to £873,039. To this should be added £283,000 previously expended, and £226,000 for rolling stock, workshops, &c.

Railway Sleepers.—Progress in North India has been greatly delayed by the want of sleepers. It seems strange that the patent iron sleepers, used on the Madras line for about three years, have not been generally adopted. Wooden sleepers are not only costly, difficult to procure, but subject to rapid decay. On the Madras line, as the wooden sleepers originally laid down require renewal, they are replaced by iron ones. The outlay at first is somewhat high; but the ultimate saving is considerable. The motion on the Madras line seems quite as easy as on any other. The southern line has also been noted for its few accidents. The continued use of wooden sleepers will greatly affect the price of timber.

Summary.—The total number of miles open in India at the close of 1862 amounted to 2,540, and 2,139 additional miles were under construction, making a total of 4,679 miles. At the close of 1861, England had 7,820½ miles of railway, Scotland, 1,606, Ireland 1,423, total 10,849½ miles. The number of miles opened during the year was 416.

Light Railways.

It cannot be denied that the returns yielded by the trunk railways, on the whole, are yet far below what is required to make them profitable. One great cause of this is the want of feeders. Several years ago Sir Arthur Cotton advocated the construction of cheap railways. Nothing was done, however, at least in British territory, till Mr. Wilson, C. E. brought the subject again before the public and originated the Indian Branch Railway Company. The first line commenced is from Nulhattee, on the East Indian Railway, to a station opposite Berhampore, a distance of about 30 miles. About half the breadth of the road has been handed over in good order to the Company. Light rails have been laid down, and it is expected that the line will soon be open.

The Indian Tramway Company was subsequently established.

Lord Elgin, in his speech at Benares, insisted on the branch railways adopting the same gauge as the main lines, that plant may be exchanged and transhipment avoided. His Lordship observed, "There are many districts where railways costing from £3 to 4,000 a mile might be introduced with advantage, although they would not justify an expenditure of from £10 to 15,000 a mile." The guarantee system will not be continued, but Government will render material assistance by making over roads in good condition and by a small annual grant towards their up-keep. Several lines of road are under preparation for light railways. A successful commencement will doubtless be followed by a rapid extension of the scheme, which promises to be highly useful.

WATER COMMUNICATION.

Roads and railways do not supersede the necessity of canals. There are many articles of produce unable to bear land carriage for any distance, which may be turned to profitable account when they can be conveyed by water, the cheapest mode of transport.

Sir Robert Montgomery has organised a Department of Inland Navigation for the Punjab. Three Steamers are now plying between Mithunkote, where the Punjnud joins the Indus, and Mukhud, some distance below Attock. Above Mukhud there are rapids which the Steamers cannot pass at present. For eight months a year country boats can be towed up to within 14 miles of Peshawar.

The Godavery Navigation scheme, after having been unduly praised, now runs the risk of suffering from an opposite feeling. Captain Haig has been struggling bravely, with very inadequate means, to facilitate the navigation of the river. Fever at times put a stop to the work.

Lord Harris, when Governor of Madras, cordially supported Sir Arthur Cotton's coast canal project. The country is very favourable, and with light steamers as proposed, a valuable traffic would spring up. "Sleepy Hollow" has allowed the scheme to drop.

COMMERCE.

The Supplement to the *Economist* (April 11th 1863) gives the Imports and Exports of the United Kingdom for twenty years. The Returns on a uniform principle extend only as far back as 1854. It may be interesting to compare the progress in England and India.

Total value of Imports, Exports, and Re-Exports, including Treasure.

	United Kingdom.	*Bengal.*	*Bombay.*	*Madras.*	*Total of India.*	*Ceylon.*
	£	£	£	£	£	£
1854-55	268,210,145	19,825,602	13,908,461	5,837,293	39,661,356	5,168,136
1855-56	260,234,150	28,256,333	19,497,824	7,110,459	54,864,616	4,689,966
1856-57	311,764,507	29,363,967	24,479,512	8,140,261	61,983,740	4,585,407
1857-58	334,018,742	29,455,254	27,374,156	9,628,479	66,457,889	5,965,414
1858-59	304,366,611	30,721,731	31,290,112	8,484,933	70,496,776	6,018,383
1859-60	334,875,330	32,554,956	32,389,402	9,193,355	74,137,713	6,290,851
1860-61	375,052,224	30,842,754	35,157,608	10,477,581	76,477,943	6,359,831
1861-62	378,161,311	30,138,751	43,156,540	11,615,087	84,910,378	6,619,178
Increase* per cent.	42	27	134	70	71	32

The Indian returns are incomplete—the overland trade with Central Asia not being included. The increase is very satisfactory, and shows how important the commerce of India will yet become, when the country is opened up by roads, railways, and canals.

The following Statement of the principal articles exported from British India to the United Kingdom during the years 1836, 1846, 1856, and 1860, is abridged from Martin's "Progress and Present State of British India."

	1836.	1846.	1856.	1860.
Coffee ... ... lbs. ...	140,206	...	4,760,838	4,645,104
Cotton Wool ... ... „ ...	75,430,234	43,177,397	170,771,510	258,079,335
Dyes Indigo ... ... „ ...	7,218,901	7,583,744	8,423,659	7,907,857
Do. other kinds... ... cwt. ...	14,208	7,714	33,268	75,548
Grain, Rice ... ... qrs. ...	24,700	118,447	14,050,704	557,299
Do. Wheat ... ... „ ...	1,224	683	1,427,119	1,775
Hides & Skins	cwt. 36,223	cwt. 97,767	£ 271,521	£ 328,750
Jute, Hemp, &c. ... ... cwt. ...	17,955	190,669	766,467	682,304
Oils	cwt. 8,683	cwt. 13,173	gs1,637,511	gs2,510,558
Saltpetre ... ... cwt. ...	177,938	244,777	397,250	416,333
Seeds	...	qrs. 30,852	£ 819,087	qrs. 772,918
Silk (Raw) ... ... lbs. ...	1,395,549	1,415,353	1,344,422	1,460,949
Spices ... ... „ ...	6,344,042	7,227,139	5,419,576	3,333,816
Sugar ... ... cwt. ...	152,163	1,470,663	1,066,125	687,490
Tea	...	lbs. 184,890	£ 22,531	£ 111,106
Wool (Raw) ... ... lbs. ...	1,084,479	4,570,581	15,953,942	18,688,328

The same writer gives the following Table of Manufactures and Produce of the United Kingdom exported to India (including Singapore and Ceylon.)

* Calculated upon the average of the first two and the last two years.

	1836.	1846.	1856	1860.
Cotton manufacture, dec. value £	2,020,343	3,254,141	5,509,050	10,615,424
Cotton yarn ... ... lbs.	6,592,310	24,193,920	25,244,086	30,723,214
Do. declared value ... £	561,878	1,087,744	1,175,785	1,810,312
Woollen and worsted stuffs ...£	57,200	67,177	82,297	83,433
Woollen man. excl. of stuffs. ...£	267,471	170,769	238,218	290,845
All other articles, dec. val. ...£	1,378,937	1,854,625	4,802,089	6,507,589
Aggregate value .. £	4,825 829	6,434,456	11,807,439	19,307,603

Coasting Trade.—The absence of coasting steamers, charging moderate rates, has long been a great drawback to Indian Commerce. The fares of the P. & O. Steamers are outrageously high, averaging £4 a day for passage, while the goods' rates are equally exorbitant. The Burmah Steam Navigation Company, a few years ago, commenced running Steamers from Calcutta to Akyab, Rangoon, and Moulmein. Their success led to the opening of new lines to Chittagong, the Straits Settlements on one side, and to the Coromandel, Malabar, Sind, and Persian Gulf, ports on the other. The title of the Company has been changed into the British India Steam Navigation Company. The *Friend of India* states that the value of the Imports and Exports to the Persian Gulf from Bombay conveyed by the Company during the year amounted to £1,256,421.

The fares for passengers are too high, but goods are carried at much more moderate rates than by the P. and O. Steamers.

Emigration.

Bengal.—Sixty ships sailed from Calcutta during the year, carrying 22,600 persons. 6,936 proceeded to Mauritius, 5,333 to Reunion, 4,366 to British Guiana, and the remainder to the British West India Islands. 1,710 Emigrants returned during the year. A Medical Inspector of Emigrants has been appointed.

Terrible disclosures have been made respecting the system under which laborers for the Tea plantations of Assam and Cachar are supplied from Bengal. A committee of gentlemen appointed by Government reported that coolies were shipped in large batches without any arrangement to secure order and cleanliness; that uncooked food was issued without cooks to prepare it up; that medical charge of the coolies in many cases was left to ignorant constables, who were intrusted with small supplies of medicine with the uses of which they were of course as ignorant as the men to whom they administered it; in other cases unqualified medical officers were sent in charge: laborers were embarked in some

instances almost in a dying state; overcrowded flats were lashed to steamers day and night, and the coolies on board were thus deprived of their only chances of ventilation. Laborers, in most cases, were provided by Native contractors at so much per head; practically the supply of laborers was, they found, an ordinary commercial transaction between a Native contractor and the Planter, all parties considering their duty and responsibility discharged when the living were landed, and the cost of the dead adjusted. In one case the mortality was said to have reached even to 50 per cent.*

A legislative measure was under the consideration of Government.

Bombay.—Six ships sailed from Bombay to Mauritius with 1,954 Emigrants.

Madras.—5,768 Emigrants left for Mauritius and 1,036 for Demerara, total 6,804.

Ceylon.—During 1862, 68,896 laborers arrived in Ceylon from India and 41,909 returned. Ferguson's Ceylon Directory gives the arrivals and departures for 20 years. The following is a summary :—

		Men.	*Women.*	*Children.*	*Total.*
Arrivals	1843-62	948,765	93,941	30,489	1,073,195
Departures	1843-62	511,905	28,457	10,731	551,093
Difference		436,860	65,484	19,758	522,102

The difference is attributed mainly to the large number of coolies who settle in Ceylon. An Act, however, has been passed by the Ceylon Government to ascertain, if possible, the mortality.

REVENUE.

Cost of Collection.—Some absurd statements have been made in Bengal about the comparative cost of collecting the revenue. A recent article in the *Calcutta Review* (No. 75) on the "Land System of India" contains the following :—

"The amount wasted on the collectors of public revenue in Madras is said to be equal to the revenue it brings. A spiteful Bengal Civilian considers it more than equal."—p. 121."

The Report of the Madras Land Revenue Board for 1861-62, states that "the charges of the year amounted to 9·46 per cent. on the collections...The charges of collection were only 6·18 and this includes the performance of all magisterial acts."—(p. 6.)

* Bengal Administration Report, 1861-62, p. 50.

The *Friend of India* urges the superior economy of the Zemindari system. Sir Thomas Munro pointed out this mistake long ago :—

"The idea of the ryotwary system being more expensive arises from not considering that it includes all the expenses of collection which would be incurred by Zemindars if the country were under them, and which would in that case be necessarily deducted from the amount of revenue, and not appear as a charge."

Mr. Mill explained this in his examination before the Select Committee in 1831. At the permanent settlement a reduction of one-tenth for the cost of collection was made to Zemindars in Bengal. The real charge of collection is, therefore, higher in Bengal than in any part of India.

Customs Duties.—The Indian Customs Duties are very light and imposed *solely* for revenue purposes. The duty on piece goods amounts to 5 per cent., on yarn to 3½ per cent. An outcry for the abolition of the duty on piece goods has been raised by the selfish Manchester party. The *Economist* writes as follows :—

"It is of the last importance that the question whether a direct taxation of the rich Indian nation is possible or not possible should now be decided fairly and conclusively. Upon this depends not only the present state of Indian finance, but the future. We are now maintaining protective duties *against our own* manufactures in favor of Indian manufactures; we are injuring the English to benefit the Hindoos. If the Income-tax or any oriental adaptation of it can be permanently maintained this would be unnecessary; if direct taxation is to be abandoned, we must go on as now." November 8, 1862.

It is evident that it would be an infamous piece of class legislation if only the duty on Manchester goods were abolished. If any change is made, the entire customs duties must be swept away. The principle would then amount to this: Food raised in India is to be heavily assessed; but for the benefit of England, clothing, hardware, and imported articles of luxury, are to be free. While Indian products like tea, coffee, and sugar are highly taxed in England, it is preposterous to demand the abolition of light import duties in India. Mr. S. Laing deserves credit for the plain manner in which he addressed Manchester :—

"I admit fully the importance, from an English point of view, of a further reduction of the 5 per cent. import duty. But, if India is to be retained in peaceful and royal allegiance to the British crown, these matters must be looked upon in an Indian as well as an English point of view, and the interests, the wishes, and the feelings of its 150,000,000 of inhabitants must be the primary consideration in deciding how to raise the necessary revenue."

"The import duty is scarcely felt at all, while the direct taxes involved an inevitable amount of oppression, extortion, evasion, alarm, and discontent, which made them intensely unpopular."

"To the extent, therefore, of 1,500,000*l*, which is the annual revenue given by the Income-tax, I consider that the resources of the Indian Government, whether derived from improved revenue or from further economy in expenditure, are, so to speak, mortgaged, and I am convinced that it would be deeply resented as a fraud and as an

injury by the whole population of India if any portion of these resources were applied to an exclusively English object while the Income-tax remains unrepealed."

Sir Charles Trevelyan made the following remarks on this subject :—

"It may be asked in England why no reduction is proposed in the duty on piece goods. The English Merchants in India, who have better means of information than their countrymen at home, have not applied for any such reduction. They are aware that as the duty of five per cent. *ad valorem* is charged on a valuation which was fixed when the prices were about half of what they now are, it really amounts only to 2½ per cent. They also know that one argument which has been urged at home with a shew of reason has proved to be without foundation. The so-called protective duty on the native manufacture has utterly failed to afford protection. The native Hand-loom Weavers have been prostrated by the blow which staggered Manchester. Having no capital of their own, nor any charitable friends to help them, they have gone down before the excessive price of the raw material and the excessive stocks of the manufactured article firmly held by English houses, and have emigrated, or gone upon the railways and other public works, or have given themselves up entirely to agriculture."

Progress of the Revenue.—The following statement shows the gradual improvement of the revenue. The increase until recently arose chiefly from the extension of territory; since the Mutiny, new taxes have swelled the amount.

	Total Revenue.	*Land Revenue.*	*Revenue of G. Britain.*	*Ceylon.*
	£	£	£	£
1800-1	10,485,059			
1810-1	16,679,197			
1820-1	21,352,242	13,696,189	...	...
1830-1	22,019,310	13,338,551	50,786,682	403,475
1840-1	20,851,073	12,313,840	47,843,202	331,200
1850-1	27,625,360	15,382,442	52,916,919	415,667
1860-1	42,903,234	21,016,742*	71,089,669	767,100

The rates of increase during the ten years ending 1860-61 have been as follows: Ceylon, 85 per cent.; India, 55 per cent.; Great Britain, 34 per cent.

Revenue for 1861-62.—The following Abstract Statement of the revenue and charges of India for 1861-62, with the estimates for 1862-63 and 1863-64, was submitted by Sir Charles Trevelyan in April 1863. The accounts for the year before the Mutiny have been added for the purpose of comparison.

* Including Spirits.

General Abstract Statement of the Revenues and Charge. of India, for the years 1856-57, 1861-62, 1862-63, *and* 1863-64.

Revenue and Receipts	Actuals, 1856-57.	Actuals, 1861-62.	Budget Estimate, 1862-63.	Regular Estimate 1862-63.	Budget Estimate, 1863-64.
	£	£	£	£	£
Land...	18,962,477	19,684,670	19,242,700	19,430,000	19,384,500
Sayer and Forest..	...	460,728	538,000	577,000	574,400
Abkaree	...	1,786,157	1,807,300	1,885,000	1,839 300
Assessed Taxes ...	108,419	2,054,696	1,583,100	1,789,800	1,306,200
Customs	2,289,072	2,876,139	2,475,000	2,387,500	2,339,600
Salt	2,501,881	4,563,081	5,054,700	5,337,500	5,402,400
Opium	5,011,325	6,359,269	6,300,000	7,850,000	8,000,000
Stamps	612,788	1,693,217	1,850,000	1,532,900	1,523,600
Mint	290,539	380,735	257,100	368,100	350,000
Post Office ...	260,192	402,135	480,900	430,000	430,000
Electric Telegraph...	...	73,452	70,700	82,400	85,000
Law and Justice, and Police	284,206	511,513	493,000	518,400	680,200
Marine	159,507	155,723	200,000	278,600	350,000
Public Works ...	918,227	588,858	650,000	607,500	600,000
Tributes and Contributions	641,497	780,162	685,200	691,000	744,000
Miscellaneous—Civil	481,289	468,500	450,000	400,000	450,000
Miscellaneous—Military	502,116	956,219	800,000	900,000	822,000
Interest... ...	64,329	34,218	33,500	40,000	90,000
Total Revenues and Receipts £...	33,499,980	43,829,472	42,971,200	45,105,700	44,971,200
Deficit... ...	...	150,628	Surplus	Surplus.	Surplus.

Expenditure.	Actuals, 1856-57.	Actuals, 1861-62.	Regular Estimate, 1862-63.	Budget Estimate, 1863-64.
	£	£	£	£
Allowances, Refunds and Drawbacks	74,634	341,538	371,700	270,800
Land Revenue, (including Forest), and Abkaree ...	2,224,343	2,030,489	2,230,000	2,354,500
Assessed Taxes	...	121,043	76,400	51,400
Customs	113,563	243,547	260,800	244,300
Salt	612,749	646,931	556,500	293,100
Opium	1,150,480	1,449,465	1,993,500	2,003,500
Stamps	31,623	68,268	97,500	91,000
Mint	143,172	106,688	200,000	147,500
Post Office	375,687	481,328	55 ,000	600,000
Electric Telegraph	...	358,223	380,000	341,200
Allowances and Assignments, under Treaties and Engagements	1,118,285	1,640,466	1,767,500	1,745,700
Allowances to District and Village Officers	976,981	599,628	535,000	536,200
Miscellaneous	...	20,742	54,500	50,800
Contingencies, Special and Temporary	...	...	25,000	8,400
Army	11,491,905	13,681,900	12,466,000	12,646,900
Marine Charges.., ...	916,924	686,193	500,000	307,000
Public Works	3,937,568	4,742,183	4,600,000	4,995,100
Salaries and Expenses of Public Departments ...	2,812,409	1,106,749	1,201,000	1,178,400
Law and Justice ...		1,951,217	2,175,000	2,329,700
Police	...	2,163,163	2,100,000	2,280,000
Education, Science, and Art ...	...	342,593	400,000	461,600
Political Agencies and other Foreign Services	...	210,670	200,000	225,200
Superannuation and Retired Allowances, and Gratuities for Charitable and other purposes	...	703,297	702,500	710,000
Miscellaneous	..	209,702	250,000	262,300
Civil Contingencies, Special and Temporary	...	204,782	126,000	57,700
Interest	2,264,961	3,134,897	3,410.000	3,333 000
Expenditure in India...	30,873,709*	37,245,756	37,228,900	37,525,300
Net Expenditure in England ...	...	5,309,264	5,491,432	5,347,300
Guaranteed Interest on Railway Capital, *less* Net Traffic Receipts	...	1,425,080	1,688,200	1,617,825
Total Expenditure £ ...	...	43,980,100	44,408,532	44 490,425
Surplus	..	Deficit	697,168	480,775

* Including some other items.

PART II.—SOCIAL.

PUBLIC HEALTH.

Want of Information.—It is not surprising that there should be no general returns of births and deaths, with the causes of the latter, in India, since the British Government has not yet adopted such a measure in Ireland. For several years, however, an attempt has been made to obtain mortuary returns at the three Presidency towns. They are incomplete, and their value is greatly diminished by the want of a correct census of each city. Still, they throw some light on the sanitary condition of the people.

Health of Calcutta.—An interesting report on the mortality of Calcutta during the 20 years ending 31st December 1860, by Dr. Hugh M. Macpherson, has appeared in the "Indian Annals of Medical Science" The following are a few facts, chiefly extracted from it:—

Deaths among Hindus and Muhammadans:

	Cholera.	*Small-pox.*	*Other Diseases.*	*Total.*	*Percentage.* *Cholera.*	*Small-pox.*
1841—1850	46,697	9,702	73,980	130,379	35·8	7·4
1851—1860	45,823	3,880	81,454	131,157	34·9	2·9

During 1860 the deaths from small-pox alone were reckoned at 1 in 7,180 among Hindus, and 1 in 4,520 among Muhammadans. The total deaths are estimated at 39 per thousand among the former, and 42 per thousand among the latter. The estimated mortality of Madras is 30 per thousand; of Bombay 37 per thousand. It may be added that the death rate in Great Britain is 22 per thousand, in France 28, Prussia 29, Austria 32, Russia 33, Liverpool (highest in England) 33½, London in the 16th century 50.

The number of deaths among Europeans in Calcutta in the decades ending 1850 and 1860 respectively, were 3,828 and 4,893. The whole of the increase in deaths had reference to the floating population, among whom the deaths had more than doubled, having risen from 980 to 2,195. This is very intelligible. The tonnage of shipping which in 1842-43 was only 266,125, in 1859-60 was 602,738. The deaths registered among the resident population in the second decade amounted only to 2,698, whereas they were 2,848 in the 10 years ending 1850.

During the five years ending 31st December 1860, the mortality was as follows:

Cholera, 716, or one-fourth of all the deaths recorded; Dysentery and diarrhœa, 485; fever, 251; brain diseases, 290; liver diseases, 101; diseases of the lungs, 197; all other diseases, 476.

Of each 100 persons who died,

	Europeans.	Natives.
Died in the Cold Season	28	37
„ Hot „	39	37
„ Rainy „	33	26

The mortality among European children under five years of age is not greater than in Europe.

Bombay.—During the year 1861-62 the reported mortality in Bombay amounted to 16,200. Of the dead bodies 10,559 were buried, 4,736 burnt, and 905 were exposed to carrion birds.

Madras.—The number of deaths reported during the year was 10,602 against 13,498 the previous year.

Deaths from Wild Beasts, &c.—During 1862 in Bengal, 2,058 human beings met their deaths from wild animals, 2,394 from snake bites, and 57 from bites of mad dogs and jackals; 5,020 persons were accidentally drowned. "It may be stated, that on an average 13 persons are drowned every day in Lower Bengal, 6 persons mortally bitten by snakes, 5 destroyed by wild beasts, and that every week one person dies from hydrophobia."* The Bengal Government spends about £2,000 annually in rewards at 6*d.* for each snake killed. The reward has lately been reduced to 3*d.* In 1862 a reward of £50 was offered for the destruction of a man-eating tiger in Mysore, to which upwards of 200 human beings had fallen sacrifice. The destruction of life throughout India from such causes must be frightful. The number should appear annually, as far as known, in the statistics of the empire.

In 1861 there were 21,038 Coroners' Inquests held in England and Wales. Verdicts of murder were found in 210 cases, 200 of manslaughter, 1,324 of suicide, 9,273 of accidental deaths; 2,787 were found dead. 154 natural deaths were attributed to want, cold, &c.

Public Health Ordinance in Ceylon.—An Ordinance was passed in 1862 for the better preservation of public health and the suppression of nuisances. Any person committing the following offences shall be liable to a fine not exceeding £5, viz:—keeping a house in a filthy state; having foul and offensive drains; keeping an accumulation of any noxious or offensive matter; keeping

* *Times of India*, June, 15, 1863.

cattle, goats, swine, &c., so as to be a nuisance; allowing a house to fall to ruins; suffering stagnant water to remain in any place; casting rubbish into streams; exposing for sale unwholesome meat, fish, and selling noxious articles as food; keeping offensive manufactures without license; depositing cocoa-nut husks; throwing dirt, &c. on roads.

Epidemic in Bengal.—For two years a terrible epidemic has been raging in some districts around Calcutta. Dr. Elliot, in his Report to Government, thus speaks of its effects:—

"Many large baries in which there were formerly thirty or forty residents have now been left with perhaps one solitary occupant; whole wards and streets have been deserted and large villages which formerly told their residents by thousands can now almost number them by hundreds. In this manner many of the largest and most populous in the three districts have been decimated by a disease which has numbered its victims by thousands, and which has left three-fourths of those who have escaped from immediate death to linger on for a few months or perhaps years, in a state of misery and despair, at last to fall victims by one of the numerous sequences, which are perhaps productive of as great an amount of mortality as the disease itself."

Dr. Elliot further reports, "out of a population of 193,951 no less than 38,713 have ceased to exist; and in the affected villages of Nuddea, 60 per cent. of the population have died." He recommended the observance of the following rules, which are deserving of careful attention throughout India:—

1*st*.—The removal of superabundant and useless trees, shrubs, &c., of bamboo clumps, and all plantain groves, from the vicinity of houses and villages, which, by being in excess, obstruct light and ventilation.

The pruning and lopping off of the supernumerary branches of trees and the thinning of bamboo clumps and fruit trees that may be left.

Trees and bamboos overhanging tanks, thereby destroying the water by the constant fall of their leaves into it, to be uprooted and removed.

The uprooting and entire removal by burning of low bushy jungle, vegetation, and rank grass of every sort, during the present hot weather, to be left off when next rains set in.

2*nd*.—Certain of the largest and best public tanks in various parts of every village to be re-dug by the people collectively, so as to afford a good supply of water to all parts of the village.

Proprietors of tanks to re-dig them, if it be considered necessary, or to have the option of filling up their tanks, if they cannot re-dig them and keep them in proper order.

Supernumerary and useless tanks to be filled up, and those not requiring re-digging to be thoroughly cleaned and put in proper order, at least twice every year.

Tanks to be dug to the water level in several places, so as to ensure a good supply for some years to come: the water at present contained in them to be drained off if bad, as in most instances is the case. All excavations, small neglected tanks, and other pools in the vicinity of houses, many of which contain putrid water, to be filled up.

Private tanks, water-courses surrounding Zemindars' houses and compounds, to be re-dug and afterwards to be kept in proper order.

Drinking water tanks to be separate from those used for bathing and other purposes.

3*rd*.—Villages to be provided with proper and efficient drains running towards the river, nearest khal or lake as the slope may be. A few large drains should be constructed at some distance from one another in every village, if necessary, for the removal of the bulk of water. Smaller surface drains should communicate with those from every part of the village. All drains should be cleaned out at least twice a year.

4th.—Free communication to be facilitated in villages by the construction of a few good roads and raised pathways, with drainage on either side. The passages, narrow roads, and foul streets between houses to be cleared and thoroughly opened out, and the whole village to undergo sanitary inspection. Burial Grounds and Burning Ghats to be kept in decent order, and at a proper distance from the confines of all large villages. Proper conservancy arrangements to be established in every village.

The clearing of the jungle and turning up of the soil afterwards is not unattended with danger, for, in doing so, it is known that malarious emanations of great intensity are often produced, and that such spots are unhealthy for some time afterwards.

The thick jungle ought to be burned to the ground, and the roots should be dug up, as far as it is possible, by hand labor. The ground thus cleared should be kept free of small jungle, which is apt to spring up afterwards, by ploughing and cultivation.

The planting of hedges, of plantain trees, and the growth of noxious weeds and jungle of all kinds, should afterwards be prevented.

Vigorous efforts have been made in some parts to carry out the above directions. The following illustration may be given of the difficulties which had to be encountered. Pundoah is a large village, inhabited chiefly by Muhammadans. It suffered severely from the epidemic. Mr. Palmer, the magistrate, reports as follows:—

"In order to give the inhabitants good drinking water, I caused ten experimental wells to be sunk. These have been completed, and the water therein is clear and good. I shall, however, scarcely be credited when I state that the inhabitants adjoining whose houses these wells are sunk, prefer drinking impure, stagnant, and discoloured water from the holes, than what I have tasted and ascertained to be clear and wholesome from the wells.

"They make no objections to the well water, which they admit is better and superior to what they use, but they say they are in the habit of drinking this water and therefore they prefer it."

Sanitary Errors among the Natives of India.—A series of excellent papers appeared in the *Bengalee* during 1862 on the non-observance of the laws of health by the Hindus. Some extracts may be given from the article on "Native House Building and House Keeping."

The following are the defects mentioned:—

(1.) *Appropriation of the entire land to buildings.* No space is left for the supply of fresh air from without and the expulsion of corrupt air from within.

(2.) *A superstitious love for an enclosed court yard.* Free ventilation is thus obstructed.

(3.) *Absence of arched or high ground floors.* Moisture creeps through and saturates the walls.

(4.) *Low height of the walls.*

(5.) *Few and small-sized doors and windows.*

(6.) *Absence of plastering,* sometimes inside the rooms, often both outside and inside.

(7.) *Absence of necessary periodical repairs.*

(8.) *A filthy compound in the inner department.* This is a very common characteristic of the inner apartments of native houses, and it flourishes in most gorgeous abominableness in the old and decaying mansions of ancient wealth, wherein the compound is the repository of one mass of putrefaction, of plantain leaves rejected after meals eaten out of them, refuse of repasts, rejects of vegetables and fruits, scales and other leavings of raw fish, torn shoes, dirty rags, broken earthenware, straw, rice, curry, dust, water, and dirt;—the whole perhaps sheltered by a thick bed of rank grass and shrubs, which have no chance of clearance till some festival fortunately occurs, when only, a sense of decency operates to induce the house-owner to cause their removal at the cost of a few annas.

(9) - *A crowded accumulation of domestic furniture and things in the rooms.*—We have our cook-rooms and our store-rooms and our daily poojah and prayer-rooms, and our various other rooms, each formed for specific uses, beside our bed-chambers. But we invariably permit an encroachment on the last by things which have their appropriate places in one or other of the former rooms. Towards the head of the bed is placed perhaps a shelf groaning under the weight of earthenware stuffed with tamarind. Below the cot are perhaps arranged utensils, plates, pots, and basins. Here is a chest with half a dozen boxes on it, piled one upon another; there is an almirah, not without some luggage on its top. On one side a stand for clothes,—perhaps opposing a window and obstructing light and air for want of space to stand in; on the other a basket containing a few measures of pulse just brought down from the roof after a whole day's sunning. In short, our bed-rooms which are the apartments we most use, for either rest or enjoyment, are so overcrowded with a multiplicity of things entirely out of place, that their atmosphere necessarily becomes other than wholesome, such as one scarcely feels a comfort in breathing.

(10.) *The house-drain is a receptacle of filthy deposits.*

(11.) *In many houses the cow-stall is within the house compound.*

(12.) *Public drains near houses.*

(13.) *Ponds whose putrid water is used in cooking.*

(14.) *Jungle—allowed to grow around the premises.*

(15.) *An absurd system of washing houses daily.*—If this practice were simply restricted to the house drain, &c., whose cleaning would conduce to general salubrity, it would be a perfect blessing. But the mischief is that this practice of washing is dictated merely by an ideal or religious sense of cleanliness which deems impure and unclean what has not undergone ablution for the last 24 hours, and is extended to such parts of the house as do not require such cleaning, but are rendered positively unhealthy by such a process. Veranda steps, out-houses, and even rooms which to be wholesome should be dry, are thus unnecessarily watered every day and made to retain an enduring damp which is decidedly deadly.—December 16, 1862.

Modes of diffusing a Knowledge of the Laws of Health.—The preventable annual mortality in India is equal to the entire population of Scotland. Much of it may be attributed to sheer ignorance of sanitary laws. It is deeply to be regretted that the means of diffusing such knowledge have, in many cases, not been turned to proper account. Three Reading Books have been published by the Bombay Director of Public Instruction. Not one of them contains a single lesson on health. The subject is almost equally ignored in the higher departments of education. Students are required to elucidate obscure allusions in Shakespere, they must solve intricate mathematical problems; but University Graduates may be utterly ignorant of the structure of their bodies, and of sanitary science. The following means might easily be adopted:

1. *Simple lessons on the preservation of Health should be taught in ordinary Schools.*—Oral instruction, illustrated by diagrams, would be most effective; but in the vast majority of cases the teachers themselves would be incompetent for the duty. The best plan is to insert lessons on the subject in the ordinary reading books, graduated according to the ages of the pupils. It should not be neglected even in the Primer, for one-third of the children probably never get beyond it. Short sentences as, "Filth is the father of sickness," "Vaccination keeps away small-pox," might form the first lessons.

In the more advanced books, the different organs of the body, and the means of preserving the health by proper diet, cleanliness, ventilation, and by the structure of dwellings, should be explained. advantages of vaccination, and the means which should be taken when an epidemic makes its appearance, should be pointed out. If the Directors of Public Instruction insisted upon the insertion of such lessons, the object would soon be accomplished.

2. *Sanitary Science should form one of the indispensable subjects in University Examinations.* At present Animal Physiology may be taken with other branches of physical science as an optional subject; but it is chosen by very few. A short treatise, adapted to the peculiar circumstances of each Presidency, should be drawn up, and a knowledge of it should be required in every candidate, even at the Matriculation Examination.

3. *Sanitary Science should be included in the Uncovenanted Civil Service Examinations.*—Tahsildars and other Government Officers might do much to promote the health of the country. The treatise proposed for the Matriculation Examination might form the text-book.

Increase of Native Doctors.—It is cheerfully admitted that a good deal has already been done by the Indian Government for medical education. Some Native Surgeons of a high class have been raised up, as well as a number of Apothecaries and Hospital Assistants. The great want is native doctors, taught only in the vernacular, to practice in the smaller towns. It would be a great blessing to the people to substitute them for the ignorant and superstitious men who now call themselves doctors. One for each taluk might be the first aim.

CONDITION OF THE PEOPLE.

Few investigations in India would be more interesting than a comparison of the social condition of the people in the three Presidencies. The great difficulty is that most men spend all their Indian life in one Presidency, and are naturally wedded in favour of the system to which they have been accustomed. It is astonishing the crass ignorance which often prevails in one division of the empire regarding the state of another division.

In the following pages the condition of the people in Bengal and Bombay is compared under certain heads. The compiler is largely indebted to the *Times of India* in many of the inquiries.

At present an attempt is made to contrast only the Zemindari and Ryotwari districts. North India, where the village system prevails,

from its want of sea-board, is placed under peculiar circumstances. It is also felt that the village system will gradually merge into the Zemindari or Ryotwari tenure. Norton remarks:—

"'The progress of property has ever been towards holding in severalty; each man, as he becomes more independent, wealthy, and civilised, desiring to be sole lord of his own possessions. In the darkest ages of barbarism, or in the earliest ages of the species, men might herd together for common protection or defence; or the father of a family might gradually draw around him those who became members of the family by intermarriage. In either case, there would clearly exist a common bond of union among all the occupants of the village. The mud wall would limit them from the exterior world; all would be ready for mutual assistance in case of any marauding incursions on their common fields; all, in short, would be equal; and the very term '*Bayhad*' or *brotherhood*, which signifies a village, points to this derivation of the joint or village holding." Topics for Indian Statesmen, p. 181.

THE ZEMINDARI SYSTEM.

The Cornwallis' Settlement.—In 1786 Lord Cornwallis went out to India. His character is thus described by Campbell:—

"Lord Cornwallis was one of the good old English gentlemen who considered ancient English institutions perfect in any part of the world—had no doubt that rights in land must belong to the highest class connected with it—that a landed aristocracy is the greatest of all blessings—and that the receipt of any portion of the rent by the State was a tax on them which could not, indeed, be dispensed with, but should be fixed and limited for ever as soon as possible."*

In 1793, tax-gatherers were virtually made proprietors by the confiscation, to a large extent, of the rights of the real owners, the ryots, in the hope that a landed aristocracy would be raised up, who would devote themselves to the improvement of their tenants, like country gentlemen in England.

A well informed writer in the *Quarterly Review* thus describes the mode of conducting the settlement:—

"The indecent haste with which this transfer of the most sacred rights of a people was effected, the injustice to which it gave rise, and the amount of misery, poverty, and human suffering which it has caused, are almost unexampled in the history of nations. No surveys existed; the commonest precautions to ascertain the boundaries of land thus made over were not taken. A rude catalogue of rent-paying estates was accepted by the Government as sufficient proof of imaginary titles." *July*, 1858, p. 249.

While acknowledging the original injustice, the Journal which sneers at "pseudo-philanthropists" for their ignorance of history and political economy, asserts that Bengal has prospered under it more than any part of India, and benevolently proposes to extend the Zemindari system to the "benighted" Presidency. "Do men gather grapes of thorns?" Unhappy Bengal, the Ireland of India, affords a melancholy proof of the correctness of the great law pointed out by the Cambridge Professor of History:—

* Modern India, p. 303.

"Foremost among them stands a law which I must insist on, boldly and perpetually, if I wish (as I do wish) to follow in the footsteps of Sir James Stephen: a law which man has been trying in all ages, as now, to deny, or at least to ignore; though he might have seen it if he had willed, working steadily in all times and nations. And that is—that as the fruit of righteousness is wealth and peace, strength and honour; the fruit of unrighteousness is poverty and anarchy, weakness and shame. It is an ancient doctrine and yet one ever young. The Hebrew prophets preached it long ago, in words which are fulfilling themselves around us every day, and which no new discoveries of science will abrogate, because they express the great root-law, which disobeyed, science itself cannot get a hearing."*

France before the Revolution probably affords the nearest parallel to the condition of Bengal at the present time—a heartless absentee aristocracy, squandering wealth wrung from an oppressed peasantry. It is true that there are Bengali Zemindars as rich as "English or Austrian nobles." A Native Journal recently contrasted, in disparaging terms, the income of the Prince of Wales with that of some Bengali Zemindars. How is their wealth spent? Let the following indubitable testimony give the explanation. It should be borne in mind that the Zemindars are spoken of as a *class*,—there are a few exceptions.

Bengal Zemindars.—How do the "absentee Zemindars who fatten in Calcutta"† dispose of their ample means?

1. *Zemindars as a class have not spent money in improving their estates.*—That they would do so, was the grand argument in favour of the Cornwallis' settlement. In a lecture delivered before the Bethune Society by an intelligent Native, it is remarked, "The Zemindars, as every one knows, have paid no attention to cultivation at all."‡ The *Hurkaru*, noticing the little influence of the Agricultural Society of Calcutta, ascribes it to "the (shall we say?) incurable apathy of the native landholders, with regard to all matters affecting the condition of their tenantry, and the country at large." The *Indian Mirror* admits "the stolid apathy of the Zemindari class in the interior, in regard to all matters connected with the advancement of public objects."

The following extract is from the "Revenue Hand-Book of Bengal," by R. H. Young, Esq., B. C. S.

"The Zemindars derive their income from the labor of the ryot, and, being satisfied with what they get, no capital is expended on improvements in agriculture; and without the diffusion of capital, no country can advance. As the population increases, the cultivation increases, and the profit of the Zemindar (still from the labor of the ryot,) increases. The Government gains nothing by this: the ryot gains nothing, the country gains nothing. The Zemindar alone, without any exertion or outlay on his part, is the sole gainer."

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* "The Limits of Exact Science as applied to History," by Professor Kingsley.

† *Friend of India*, April 9, 1863.

‡ Bethune Society's Transactions, 1859-61, p. 73.

2. *Zemindars squander their income on 'fooleries.'*—The *Friend of India,* noticing the "princely munificence," of the native millionnaires of Bombay, has the following remarks :—

"All that Calcutta has to set against this is a scholarship of £3 a month, endowed in its Presidency College not by a Bengali, but by the Rajpoot Maharajah of Jeypore. Will not our Mullicks, Ghoses, Sens and Deys, who reckon their income by tens of thousands and spend on a poojah in a night as much as would endow a College for ever, give us the intense pleasure of announcing that they have resolved to erect a University Building and to found some of its chairs and fellowships?"

The *Bengalee,* alluding to the same subject, observes, "Shame that we have nothing similar to record of our millionnaires." The *Indian Reformer* writes as follows :—

"Our wealthy Baboos will pour out their silver and their gold for the celebration of a marriage, a *Shradda,* a *puja,* and other tomfooleries, but they keep their purse-strings tight, whenever contribution is asked for any object calculated to promote the general good of the community."

The *Paridarshak,* a Bengali paper, bears like evidence :—

"It is deeply to be regretted that our countrymen have not yet learnt the useful way of spending their money. Our millionnaires can unscrupulously squander away hundreds, nay thousands upon *jatras,* dances, idol-worship, fire-works, and other equally useless purposes; but they feel it a great loss to pay a small sum of money for a school. They waste lakhs of rupees to celebrate with pomp the marriage of their children; but they think ten rupees too large a sum to be expended every month for their education."*

3. *Zemindars have disregarded the claims of humanity.*

The epidemic which has been raging in some districts of Bengal for two years, has already been noticed. Dr. Elliot, in his Report to Government, thus refers to the Zemindars :—

"Zemindars of the Districts in question, and other men of property, who ought to have come forward as examples to others, and who should have provided funds in their respective villages for the purpose of clearing them and relieving their poorer fellowmen from suffering, have almost, without exception, proved the greatest obstructions to the work, either by pleading poverty, by absenting themselves when called upon to attend, or by quietly evading orders, and delaying to commence work on their own land till a certain amount of pressure has been brought to bear upon them."

The *Indian Mirror,* a Native Journal, says,

"Either we are one of the most brutal races upon earth, or there is a state of society in Bengal, which can so separate portions of the same people in a season of common calamity that must be appalling."

Clear proof is thus afforded how little the Permanent Settlement and the Zemindari system have done for the masses. The *Ryot's Friend* remarks :—

"When the famine swept away from the North West thousands of inhabitants, the Bengal Zemindars vaunted publicly that such a catastrophe would never befall

* Quoted in *Indian Reformer,* Dec. 19, 1862.

Bengal; and even if it did befall, it would never be allowed to work so much mischief as it had done in the North West. The late Baboo Rama Prasad Roy gave the public distinctly to understand that should a famine occur in Bengal, the Zemindars would be most forward to assist and help those stricken by it. Little did he know that in a few years thereafter almost as dire a calamity as the famine would occur in Bengal, and the Zemindars instead of arresting its progress would allow it to assume the dimension it has now assumed, and then offer a little pecuniary help to those affected by the disaster."—*July*, 1, 1863.

Bengal Ryots.—Bengal in natural advantages is far superior to Bombay and still more to Madras. The soil is rich and well watered by the Ganges and Brahmaputra with their numerous tributaries. The rainfall is also abundant. In most districts the population is dense, and the eye passes over sheet after sheet of cultivation, separated by groves of trees beneath which are concealed the cottages of the peasantry. Towards the Sunderbunds the land becomes marshy; while on the other hand there are large tracts, both to the east and west, consisting of hills covered with thick jungle.

The few ryots whose rents are not liable to increase are in comfortable circumstances; "but the mass of the population," says Campbell, "is probably poorer and in a worse social position, than anywhere else in India."*

The same writer compares the Zemindari system of Bengal to that which formerly prevailed in Ireland. The latter is thus described by Kay in his "Social Condition of the People:"

"The great landlords spend most of their time in England or in Europe, and leave their lands to the management of agents, who have their sub-agents for parts of the estates, while these latter often have their sub-agents again. Many of the great landlords know little or nothing of the state of the peasantry or farming on their estates; they receive as much of their rentals as possible, in England or abroad, and leave their agents to enrich themselves too often at the expense of the poor tenantry.

"The condition of the peasantry is something which none, but those who have actually witnessed it for themselves, can possibly realise. At the mercy of sub-agents, of agents of the landlords—with no interest in the soil—liable to be ousted from their holdings by the agents—totally uneducated for the most part—a prey to priests, who are as much interested in insurrection as themselves—they live more wretchedly, and more nearly like the vermin of an uncultivated land, than any other people upon the face of the earth." Vol. I. p. 312.

Mr. Marshman, writing in the *Friend of India*, April, 1852, says,

"No one has ever attempted to contradict the fact that the condition of the Bengal peasant is almost as wretched and degraded as it is possible to conceive; living in the most miserable hovel, scarcely fit for a dog-kennel, covered with tattered rags, and unable, in too many instances, to procure more than a single meal a day for himself and family. The Bengal ryot knows nothing of the most ordinary comforts of life. We speak without exaggeration when we affirm that, if the real condition of those who raise the harvest, which yields between three and four millions a year was fully known, it would make the ears of every one who heard thereof to tingle."†

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* Modern India, p. 320.

† Quoted in *Times of India*, Dec. 18, 1862.

This testimony was given ten years ago; but little change has since taken place in the circumstances of the masses.

The *Hurkaru* thus describes the condition of the ryot:—

"A wretched, poverty-stricken tenant, who lives from hand to mouth, and sees the same bleak prospect stretching away into the distance, till a small earthen hillock or a blazing funeral pyre closes the view."*

Kaye, in his "History of the Administration of the East India Company," remarks:—

"The Zemindars, except in a few special cases, exact from the Ryots as much as they can be made to pay; and there is no doubt that what is left to the actual cultivator after all these exactions, is little more than sufficient to keep the souls and bodies of the peasantry together."—p. 198.

The notice quoted at page 37 of the different rates to be paid for each article grown by the ryot, is an illustration of the complete control exercised over him by the Zemindar, and how severely he is squeezed. Even in the worst days of cottiers in Ireland, the rent of their patches of ground probably did not vary whether they raised cabbages or potatoes.

The compiler was informed at the Revenue Board Office, Calcutta, that there is no official information as to the extent of the ryots' holdings in Bengal. The *Friend of India* makes the following assertion:—

"The average quantity of land held by each ryot in Nuddea is three-fourths of an acre, at a rent of two shillings, not contained in one boundary, but broken up into patches and separated from the holdings of others by small lines of mud which a rainy season washes away."—March 27, 1862.

The Calcutta *Phœnix* thus describes the effects of the Cornwallis' Settlement:—

"Lord Cornwallis' settlement (which must now stand for ever) was politically and financially a blunder, and morally a crime. We must say more than this, and use stronger language: for a more atrocious confiscation of private properties was never perpetrated than by Lord Cornwallis and his Council in 1793. It was cruel, unjust, oppressive, illegal, and as indefensible on moral grounds—or on any other ground except that it was expedient in the estimation of men who despaired of ever understanding the tenures of the country,—as piracy on the high seas, or robbing a rich traveller on the King's highway. Its very warmest defenders cannot deny it was confiscation, nor if acquainted with the history of the succeeding twenty years that it drove the people to nigh distraction, threw all landed interests into confusion, and covered Bengal and Behar with dacoits and thugs, men driven from their holdings because they resisted the rent demands of men who had no equitable title to the land they (the occupiers) had inherited from their ancestors."

RYOTWARI SYSTEM.

The most absurd and erroneous opinions with regard to the ryotwari system prevail in many quarters. The following are some extracts from an article in the *Calcutta Review, No.* 75:—

* Quoted in *Times of India*, Over. Ed., Nov. 27, 1862.

"Nearly the whole of the Madras and portions of the Bombay Presidency suffer from the evils which arise out of a system borrowed from the school of socialism."—p 119.

"We should like to be told how Lord Harris hopes to extricate the Madras ryot from his difficulties as long as he holds miserably small patches of land under the most uncertain and capricious tenure, it was possible for human ignorance to introduce?"—p. 120.

"The sections XVIII and XIX of this prodigy of legislative blundering (Act X. of 1859) are evidently intended to create in Bengal the constitutional slavery which is rampant in Madras."—p. 146.

Let the following quotations show how far the above assertions are correct. The "interloper," J. B. Norton, Esq., in his "Topics for Indian Statesmen," thus describes the ryotwari tenure of Madras :—

"Picture to yourself the position of a man perfectly isolated and protected from all interference on the part of his neighbours and superiors; holding his farm for a certain term at a very easy rent, fixed with reference to the capabilities of the soil, and the situation of the markets; certain that so long as he continues to pay that rent to the Government, no power can eject him or his children from their holding; with the knowledge that whatever he can by his capital and labour make out of the land, beyond the Government dues, will go exclusively into his own pocket; and with a power of temporarily diminishing the area of his cultivation with a proportionate diminution of liability, according to the fortuitous variations of seasons and markets. If these be not sufficient conditions to stimulate industry, we may, in vain, seek for others."—p. 178,9.

The following passage is quoted by Mr. Norton from the Madras Report for 1856-57 :—

"Under the ryotwary system, every registered holder of land is recognized *as its proprietor*, and pays direct to Government. *He is at liberty to sublet his property, or to transfer it by gift, sale, or mortage. He cannot be ejected by Government so long as he pays the fixed assessment*, and has the option annually of increasing or diminishing his holding, or of entirely abandoning it. In unfavourable seasons, remissions of assessment are granted for entire or partial loss of produce. The assessment is fixed in money, and *does not vary from year to year*, except in those cases where water is drawn from a Government source of irrigation, to convert dry land into wet, or one into two-crop land, when an extra rent is paid to Government for the water so appropriated; nor is any addition made to the assessment for improvements effected at the ryot's own expense. *The ryot under this system is virtually a proprietor on a simple and perfect title, and has all the benefit of a perpetual* lease, without its responsibilities, inasmuch as he can, at any time, throw up his land, *but cannot be ejected so long as he pays his dues;* he receives assistance in difficult seasons, and is irresponsible for the payment of his neighbours."

The above descriptions give the ryotwari system with one important amendment, made not long before they were written—the non-enhancement of the rent on account of wells dug by the ryot at his own cost. The tax on irrigated land is about four times as great as on dry land. Formerly, at least in most districts, the very mischievous regulation existed, that if a ryot dug a well in his land, his assessment was raised to the higher rate. This was an effectual bar to improvement. Other changes were subsequently made, which will be noticed hereafter.

It may be inquired how, with this fixity of tenure, Madras was reduced to the lowest depths of wretchedness. The explanation is simple. Madras had virtually a permanent settlement, but the rate

was ruinously high. When the ryotwari system was commenced, the Indian Government was driven to extremities to raise money to carry on war with Tippoo. The hope was ignorantly entertained of securing a large revenue by a high government demand. Munro declared a reduction of 20 per cent. to be indispensable to the prosperity of the country.* This, however, was not done. To add to the misery of the people, when peace was restored, prices fell.

Lord Harris.—For upwards of half a century Madras exhibited little improvement. The condition of the people was miserable in the extreme. In 1854 Lord Harris was appointed Governor. His administration marks a new era in the annals of the Presidency. Madras is indebted to him for reforms of the most important description. The outbreak of the Mutiny and consequent financial pressure, prevented the carrying out of some noble projects upon which he had resolved. The point, however, demanding notice at present is the institution of the Revenue Survey, with its accompanying changes. The first steps were to reduce the assessment where it was too high, and make no additional charge for wells dug by the ryots at their own expense. In the district of South Arcot alone, reductions in the land revenue were made to the extent of £70,000 a year. The consequences were, however, as anticipated. In 1854, before the modification, there were 636,676 acres under cultivation, yielding a revenue of £195,127. The following year 861,430 acres were taken up, while the land revenue amounted to £240,446.†

The Collector of the same district, in his Report for 1861-62, mentions "the eagerness and rivalry displayed by applicants for land," and "the almost fabulous rates at which in some parts of the district it changes hands."‡

In the Trichinopoly District 2,815 wells were dug in 1861-62. In the Coimbatore District the private wells increased from 10,559 in 1856-57 to 22,920 in 1861-62.§

The increase in cultivation throughout the Presidency during 1861-62 amounted to half a million of acres.

Sir Charles Trevelyan in his Minutes of Tour in March 1860 thus describes the condition of Tanjore;—

"The assessment has been so moderate and fixed, that the feeling and fruit of private property in the soil has been realised. Land sells at a price equal, on an average, to 20 years' purchase; and there are individual land owners with incomes which, when allowances are made for the difference in the value of money, would cause them to be re-

* Salem, by J. W. Dykes, p. 277.
† Norton's Topics, p. 392.
‡ Madras Revenue Report, South Arcot, p. 6.
§ Madras Revenue Report, 1861-62.

garded as considerable proprietors even in England. The ancient proprietors are still in possession, and are the greatest gainers by the additional security which has been given to landed property. The mirasdars of Tanjore are more like sturdy English yeomen than any class of people that I have seen in India: they speak out honestly and roundly. The advanced social state is apparent in the face of the country. The high roads are admirably shaded with productive trees, and they sometimes pass for miles through almost a continuous village. The houses and homesteads are well built, the people are well clothed and fed, and there is every sign of abundant subsistence."*

With the extension of the Revenue Survey, Government has been able to make two other important changes. When the last farthing was wrung from the ryot, it was plain that when his crops failed, he could not meet the Government demand. Hence remissions were necessary. This gave rise to no end of bribery and oppression. Another privilege which had to be extended to the ryot, was to make no charge for land which he could not cultivate. The reduction of the assessment consequent upon the Revenue Survey, enables Government now to demand a fixed rent every year, while all lands held must either be paid for or given up. Since 1854 Madras has prospered remarkably, as will be shown hereafter. Still, it is unjust to compare the Southern Presidency with Bengal. Portions of it are treeless arid wastes like the Karroos of South Africa; the fall of rain over large tracts is scanty and uncertain; and it is only within the last eight years that it has met with some consideration from the authorities. Bombay affords the fairest standard of comparison.

Bombay.—The Western Presidency in soil, extent, and population, is far inferior to Bengal. A large portion of it came into our possession, at a comparatively recent period, in the disorganized condition described by Mountstuart Elphinstone in his Report; while Bengal has had a century of unbroken tranquillity. The village system prevailed in Bombay for some years after it came under our rule. Disputes arose, to settle which a survey was found necessary. Mr. Elphinstone, the Governor, and his Council were opposed to the ryotwari system; the Settlement Officers preferred it, and it was ultimately adopted. The Revenue Survey was commenced in 1840.

BENGAL AND BOMBAY COMPARED.

The condition of the people in the two Presidencies may be contrasted under different heads. The comparison is, as far as possible, based upon data supplied by the Government Records, not designed to favor either view.

Extent of Holdings.—It has already been stated that no accurate information is available with regard to the area of the holdings in

* Parliamentary Papers, Commons, XXV. Feb. 13, 1861.

Bengal. The *Friend of India* asserts that the average quantity of land held by each ryot in Nuddea is three-fourths of an acre.* This is probably understated, but it is certain that the holdings are small. More exact details can be given with regard to Madras and Bombay. In the Madras Presidency, at the close of 1861-2, the extent of land held by ryots amounted to 15,787,405 acres; the number of leases was 2,022,526.† Hence the average size of each holding was 7¾ acres. The Editor of the *Times of India* applied in April 1862 to the Collectors of various districts in the Bombay Presidency as to the extent of the holdings of the ryots. The answers are given in full in the *Times of India* of July 8, 1862. The holdings were found to vary from five to forty acres. The average was about twenty acres.

Hence, the contrary of what was expected, the holdings are smaller under the Zemindari, than under the Ryotwari, system.

Revenue.—The principal items falling exclusively upon the inhabitants of each Presidency may first be compared:—

	Bengal.	*per Head.*	*Bombay & Sind.*	*per Head.*
Land Revenue and Excise	£4,736,590*	2*s.* 3¾*d.*	£3,401,174*	5*s.* 7¾*d.*
Assessed Taxes.....	637,570	3¾*d.*	423,187	8¼*d.*
Stamps.....	668,430	4*d.*	293,120	5¼*d.*
	6,042,590	2*s.* 11½*d.*	4,117,481	6*s.* 10*d.*

The duty on Opium is not entered, for it is exclusively paid by the consumers, the Chinese. Salt in Bengal is chiefly imported; in the Bombay Presidency it is manufactured. A higher excise is levied in Bengal, on account of the very low Land Revenue; but this is no index to the condition of the people. Colonel Baird Smith found on inquiry that seven-sixteenths of the Calcutta Imports went to the Upper Provinces. Supposing that a like proportion holds good with respect to Bombay, the Customs Revenue exclusive of Salt, will stand thus:—

	Bengal.	*per Head.*	*Bombay & Sind.*	*per Head.*
Customs Revenue.....	£1,531,410*	4½*d.*	£979,244*	11*d.*

The increase of Bombay above Bengal is, therefore, as follows: Stamps, nearly one-half greater; Income Tax, more than double; Customs Revenue and Land Revenue, each nearly two and a half times greater.

Ease of realising Revenue.—It is asserted that Bengal is the only Province where property is not sold for arrears of Revenue.

* March 27, 1862.

† Land Revenue Report, 1861-2, pp. 25, 33.

* See Administration Reports for 1861-62.

But what are the facts of the case? The Bombay Report does not appear to give any information on this point. Bengal and Madras may be contrasted. In Bengal, to realize a Land Revenue of £3,765,112, estates were sold to the value of £32,272;* in Madras out of a Land Revenue of £4,141,887 only the sum of £1,284 was realised by the sale of property.†

Commerce.—This is an important test of comparison. The following table gives the total value of Imports, Exports, and Re-Exports, including Treasure, during the last twelve years:—

	Bengal.‡ £	*per Head.*	*Bombay.*§ £	*per Head.*	*Madras.*‖ £	*per Head.*
1850-51	18,754,025	6*s.* 5*d.*	14,895,135	17*s.* 0*d.*	4,973,839	3*s.* 9*d.*
1851-52	21,337,777		16,041,538		5,401,856	
1852-53	21,508,969		16,319,796		6,174,635	
1853-54	19,766,112		15,875,538		6,886,590	
1854-55	19,825,602		13,998,461		5,837,293	
1855-56	28,256,333	9*s.* 11¾*d.*	19,497,824	22*s.* 2*d.*	7,110,459	5*s.* 5*d.*
1856-57	29,363,967		24,479,512		8,140,261	
1857-58	29,455,254		27,374,156		9,628,479	
1858-59	30,721,731		31,290,112		8,484,933	
1859-60	32 554,956		32,389,402		9,193,355	
1860-61	30,842,754		35,157,608		10,477,581	
1861-62	30,138,751	10*s.* 3*d.*	43,156,540	49*s.* 0*d.*	11,615,087	9*s.* 0*d.*

Taking the average of the first two and the last two years, the increase is as follows: Bombay 153 per cent.; Madras 118 per cent.; Bengal 52 per cent. The Bombay Commerce per head is nearly fivefold that of Bengal. Making every allowance for the unprecedented price of Cotton, the disparity is enormous.

In comparing the commerce of Bengal and Madras two circumstances must be taken into consideration. By far the principal Export from Bengal is Opium, grown in the Upper Provinces. The cultivation of that drug is prohibited in the Madras Presidency. The second point is that in Bengal, Cotton cloths form the principal article of Import.

The Exports from Britain to India of Cotton Yarn and Piece Goods during 1862 were as follows:‡—

	Cotton Yarn. £	*Piece Goods.* £	*Total.* £	*Amount per head.*
Bengal	797,338	4.484.942	5,282 280	1*s.* 9*d.*
Bombay	382,808	2,509,258	2,892,066	3*s* 3*d.*
Madras	157,933	189,702	347,635	3¼*d.*
	1,338,079	7,183,902	8,521,971	

* Bengal Land Revenue Report, 1861-62. p. 11.

† Madras Administration Report for 1861-62. p. 28.

‡ Supplement to *Economist*, Feb. 28, 1863.

Madras receives some cloth from Ceylon in exchange for Rice; but the total Import per head in ordinary years amounts to about 6*d.* Why does Bengal take upwards of three times as much English cloth per head as Madras? The *Friend of India*, after contrasting the two Presidencies, makes this reflection: "The same Providence which gave Bengal Lord Cornwallis sent to Madras Sir T. Munro. Both great men, the permanent settlement of the one has enriched, the ryotwari of the other has impoverished, the people."* The real cause is, that in some of the districts of North India half the people are clothed in the produce of British looms,† whereas in the Madras Presidency weaving is carried on very extensively. In many parts of South India the spinning wheel is more common than it was in England in olden times. The Rev. E. E. Jenkins, who proceeded up the Godavery in 1862, writes as follows:—

"The villages are commonly small, but lie at no great distance from each other. In most of them we saw a patch of ground set apart for the growth of cotton .....It was enough for their own wants; they gathered it about February or March, and carried the pods either to Cherla, a neighbouring village, or to Mungopett a town on the opposite side of the river, and there the weavers made it into clothing for them."—*The Harvest Field*, Jan. 1863.

When the circumstances above-mentioned are taken into account, it will be evident that, so far as Commerce is an index to the condition of the people, Bengal can claim no superiority over Madras.

Import of Gold.—Though gold is not a legal tender in India, it is flowing into the country. Savings' Banks being unknown, it is a common custom with the ryots to convert their surplus means into gold ornaments. The imports of gold into Calcutta and Bombay during the last five years are given as follows in the *Times of India*:—Nov. 28, 1862.

	Calcutta.	*Bombay.*
1857-58	£1,007,127	£1,533,579
1858-59	2,962,956	1,973,230
1859-60	1,104 828	2,860,741
1860-61	1,263,642	2,503,229
1861-62	1,704 218	2 853,942
	£8,042,773	£11,724,721

The absorption per head during the five years was in Bengal 2*s.* 9*d.*; in Bombay, 12*s.* 9*d.*—nearly fivefold.

Postage.—In 1860-61, the numbers of letters to every hundred of the population were as follows: Bombay 111; North-West Provinces, 60; Madras 45; Bengal, 23.

* *Friend of India*, Sept. 25, 1862. † See Col. Baird Smith's Reports.

CAUSES OF DIFFERENCE.

The great superiority of Bombay in every respect, though far inferior in natural advantages, may easily be explained. The article on "The Land System of India" is for once right when it is said,

"Simplicity ranks only next to security and certainty in land tenures. Land must be placed under the care and control of single proprietorship before it can attain that power of production which renders it so valuable in Europe, and even in the newly settled colonies of the Southern world. Conflicting and involved rights of property in land check the free action of capital, while energy is hampered when it cannot operate with advantage either to the individual or the public. The charm of single and undivided property has turned barren wastes into smiling gardens, and has improved the productive powers of the soil beyond even the highest expectations."—*Calcutta Review*, *No.* 75, p. 150.

Kay in his "Social Condition of the People of Europe" thus meets an objection frequently made :—

"It is a common error in England to confound small tenants-at-will, holding little bits of land and at the will of a landlord, who can turn them out when it pleases him, with *owners* of small estates.

"When any one in England talks of peasant proprietors being always prosperous, wherever they are to be found, people point to Ireland, and say, "Well, but look at the wretched state of the poor tenants in Ireland!"

"But the poor Irish are not *proprietors*. There is the greatest possible difference between the social and moral effects of small estates, belonging to the persons dwelling upon them, and of small pieces of land held by tenants at the will of a landlord. The peasant proprietor knows that every penny of his family's earnings which he expends upon his land, is safely invested. He is not scared from laying out money on improvements, by the fear lest a landlord—or the agent or bailiff of a landlord—should step in and turn him out of possession, before he has reaped the return for his expenditure. On the contrary, he knows that his land is his own, until he chooses to sell it; and that, consequently, every hour's labour, and every extra penny spent upon his little plot of land, will benefit either himself or his children.

"The Irish tenant is not willing to spend time or money on the improvement of his holding, for he does not feel sure, that he will derive the benefit of such improvement. He is not much interested in the good cultivation of his land, for he knows that it is quite uncertain how long he will be allowed to retain it in his possession. The land is not his own, and does not inspire him with that interest in its improvement which the feeling of *ownership* always conveys. He does not know how soon the rent may be raised so as to compel him to abandon his possession. If the present agent is a kind and just man, the peasant lessee does not know how soon another agent may be appointed in his place of a different character, who would compel him to desert his improvements and outlay by unfairness or exaction. The Irish peasant's feeling is : the land is not mine ; it may not be in my possession long ; it is quite uncertain how soon some unforeseen accident may deprive me of it ; I do not care to improve it and take care of it for the sake of my landlord ; I feel no further interest in it than just to get every pennyworth out of it I can, at the smallest outlay possible.*

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* As a further illustration of this, the following extract may be given from the Letters of *The Times* Commissioner on the Condition of the People of Ireland :—

"Ask a tenant why he does not collect manure through the winter to manure his land, instead of smoking in his mud-hut and burning his shins over his peat-fire, doing nothing, and he tells you, 'What is the use of collecting manure to raise a good crop ?' for if the agent sees it, he says, 'Oh ! that's good land, you must pay more rent for it, and the benefit of the manure goes to the landlord, whilst I am as before, kept down to my dry potato and water.' In fact, he practically acts up to the adage, that 'it is better to play for nothing than to work for nothing.'"—p. 33.

"A small *proprietor's* situation is altogether different. He feels the same kind of interest in his little property which a gentleman does in his park, but in a higher degree, because the peasant proprietor feels more acutely than the other that the subsistence of himself and his family depends entirely upon the produce of the land. He is urged to improve the condition of his farm to the uttermost, because he knows that the more he improves it, the better will be his means of supporting his family, and the greater the comfort, happiness, and respectability of his wife and children. He knows that he or his children are *certain* to reap the benefit of every extra hour's labour, and of every extra pound spent upon the farm. He feels, too, a kind of pride in making his land look better than, or at least as well cultivated as, his neighbour's, and thus showing off his own skill and science. He is better acquainted with every square yard of his estate, and with all its wants and requirements, than a great proprietor is with each field in his estate. He turns every square yard to some use or other, knowing that the greater his produce, the more comfortable will be his position. While the great proprietor would laugh at being so particular, as to grumble at the waste of square yards of territory, as the rich man laughs at the economy of a penny, the peasant proprietor endeavours to turn every morsel of his property to some account. He looks with interest on each little portion of his estate, and devotes to its cultivation as much energy and care as is spread, so to speak, over a tenfold greater surface by the great proprietor. This is one of the reasons why, as I shall show in the sequel, the *gross* produce of a piece of land cultivated by a number of peasant proprietors is found to be always much greater, than the *gross* produce of an equal quantity of land cultivated by one great proprietor."—Vol. I. pp. 107—110.

Englishmen generally consider large farms necessary to secure high cultivation. The following remarks by Mr. Samuel Laing are worthy of consideration. Referring to Tuscany he observes:—

"Scotland or England can produce no one tract of land to be compared to this strath of the Arno, not to say for productiveness, because that depends upon soil and climate, which we have not of similar quality to compare, but for industry and intelligence applied to husbandry, for perfect drainage, for irrigation, for garden-like culture, for clean state of crops, for absence of all waste of land, labour, or manure, for good cultivation, in short, and the good condition of the labouring cultivator. These are points which admit of being compared between one farm and another, in the most distinct soils and climates. Our system of large farms will gain nothing in such a comparison with the husbandry of Tuscany, Flanders, or Switzerland, under a system of small farms."

Similar testimony is borne by a recent writer in the *Quarterly Review*:—

"On ascending one of the steeples or belfries in Flanders, that of Bruges for example, one of the most remarkable of landscapes is presented to the eye. A vast expanse of the richest cultivation stretches far and wide to the horizon; no hedge rows—'little lines of sportive wood run wild'—break the level of the plain; few trees encumber the soil but those which bear their annual tribute of fruit. For hundreds of years this remarkable country has borne the appearance of a garden. The rich aspect which Belgium presents arises from two causes, the density of its population and the minute subdivision of its soil. Its cultivated area amounts to 6,232,477 acres, of which 43 per cent, consist of small holdings, not exceeding one acre and a quarter; 12 per cent. not exceeding two acres and a half; and the remainder is divided into what in England would be regarded as very inconsiderable farms. But this extreme subdivision of property gives to the country some of its most pleasing characteristics. Fields or rather patches of bright verdure contrast every where with the golden colours of the flowering colza, or of the ripening corn, or of beds of bright poppy, or red and white clover, or fruit-bearing trees arranged in picturesque avenues or clumps. The number of products gives that variety to the landscape which in other countries is generally the effect of irregularity of surface. The glittering waters of the numerous canals, the comfortable homesteads and picturesque wind-mills, subserving many of the purposes

of the steam-engine, add their interest to the scene. The whole of the Northern and Western portion of Belgium and much of Brabant, can only be compared to a vast garden—

'Blooming in bright diversities of day.'*

The most cherished idea of some is to reduce the masses of India to the condition of laborers, and to collect the land in large farms. Granting, what is exactly the reverse at present, that the Zemindars did cultivate their lands as well as the best agriculturalists in England, and supposing that a state of things was brought about like that which exists at home (Christianity apart), would the condition of the masses be improved? Kay remarks,

"The objects which strike foreigners with the greatest astonishment, on visiting our country, and of which they see nothing at all similar to their own countries, are,—

1. The enormous wealth of the highest classes of English society:
2. The intense and continued labour and toil of the middle and lowest classes. And,
3. The frightful amount of absolute pauperism among the lowest classes." p. 305.

The above is thus corroborated by Dr. Channing in his "Duty of Free States:"—

"To a man who looks with sympathy and brotherly regard on the mass of the people, who is chiefly interested in the lower classes; England must present much that is repulsive. The condition of the lower classes at the present moment is a mournful comment on English institutions and civilisation. The multitude are depressed in that country to a degree of ignorance, want and misery, which must touch every heart not made of stone. In the civilised world there are few sadder spectacles than the present contrast in Great Britain of unbounded wealth and luxury, with the starvation of thousands and tens of thousands crowded into cellars and dens, without ventilation or light, compared with which the wigwam of the Indian is a palace. Misery, famine, brutal degradation, in the neighbourhood and presence of stately mansions, which ring with gaiety, and dazzle with pomp and unbounded profusion, shock us as no other wretchedness does. ... It is a striking fact, that the private charity of England, though almost incredible, makes little impression on this mass of misery; thus teaching the rich and titled, 'to be just before they are generous,' and not to look to private munificence as a remedy for the evils of selfish institutions."

The question is not simply, how to extract the greatest produce from any given piece of land. The effect of a system in morally elevating or depressing the people is a most important consideration.

Kay explains it as follows:—

"But even in this case, viz. when the occupiers are both tenants and not owners, it is too often forgotten, that the want of small farms deprives the peasantry of all hope of improving their condition in life, cuts away the next step in the social ladder, deprives them of all inducement to exercise self-denial, habits of saving and foresight, or active exertion, exceedingly pauperises and demoralises them, very greatly increasing the local poor-rates and the county rates, and in this way very often deprives farmers of more than all the extra gains, which they would otherwise derive from the more economical system of large farms.

* Quarterly Review, October 1862. p. 388.

"So that, even in the case of *tenant* farmers, I am certain,—and the reports upon Flemish husbandry bear me out in this assertion,—that the system of small farming is the most moral and civilising, if it is not also the most economical system, for a country to pursue." Vol. I. pp. 113, 114.

Porter thus speaks of the effect of the English system upon the masses :—

"In this country, during the last half century, we have seen a totally different plan pursued; the number of smaller proprietors is everywhere greatly lessened, and in some districts they have entirely disappeared; the yeoman, if he has not by prudence and industry been enabled to advance his position in society, has sunk into the laborer, and the laborer has too frequently degenerated into the pauper."*

The sufferings of laborers are terrible when they are thrown out of employment. The *Times of India* thus describes their condition during the late famine in North India :—

"Colonel Baird Smith everywhere found that the class which perished in the famine was the class of laborers; as we might have told him beforehand he would find, and that it was the general proprietorship of land that carried the provinces through the crisis, with comparatively so little suffering. Were a similar famine to overtake the permanently settled provinces of Bengal—where, according to the *Friend of India*, the ryots are all cottiers or laborers—half the population would be swept away by it, in spite of all that Government, or the great zemindars of those districts, could do to avert the horrors of the catastrophe. It was overlooked both by Colonel Smith and by the Government that the famine in the North-West was not a famine of *food*, for of that there was abundance; it was a famine of work, and the inevitable result was, that the class dependent upon daily wages perished. With the heavens over him as brass and the earth under him as iron, the agricultural laborer could find work nowhere in the fields, and found his way into the city to die. And to meet a calamity of this nature, we are to understand that the best thing we can do is to reduce the masses of the people everywhere to the condition of laborers—as we are told is the case in Bengal—and to aggregate the land in the hands of a few holders."—September 23, 1862.

The *Times of India* thus comments upon the course pursued of late by the *Friend of India* :—

This "journal has been marked by a spirit of hatred to the people, at once unaccountable and most lamentable.

"It is now engaged, week after week, in an effort to establish that "God, history, and political economy," require us to crush the twenty-five millions of ryots in Bengal, already half ruined by the lamentable error of Lord Cornwallis. The journal impiously warns its readers, that God has set his face against ryot properties, and boldly bids us believe, that the sickening spectacle our home civilization presents—where masses of squalid poverty and festering crime, exist side by side with wealth and luxury almost inconceivable—is the highest, the final, form that God has destined civilization everywhere ultimately to take. And in accordance with these views, we are blasphemously bidden at the peril of resisting *Him*, to hand over the ryots of Bengal, bound hand and foot, to the Indigo planter and zemindar."

The entire change in the policy of the *Friend of India* towards the ryot under its present management, is strikingly shown in the following extract from a letter in its columns by its former editor, Mr. M. Townsend. The cry of "socialism" is very lightly treated:—

* Progress of the Nation, p. 113.

"Permit me to remind you that if you in Bengal deprive the ryots of their land you must introduce a poor law. The evil of wages is this, that the old and the women who cannot earn wages have nothing, and unless fed by charity or by the State must starve. God made the earth for the people on it, not for a class, and if for economic reasons, such as better cultivation, you take it away from the majority, you must give them their share in another form. No Government can have a right to strip the masses of the soil in order to accelerate civilization, and then leave the despoiled to die of fatigue and hunger. Civilization always tends apparently to compel cultivation through hired labour, the ground needing capital petty owners cannot supply, but then the tendency must be corrected by another tendency towards a perception of equal justice which is *not* satisfied while ten men work all their lives for one, and in old age have no share of his profits to eat. Socialism? Rubbish, unless indeed Christianity be socialism. If a man has a moral right to monopolize the soil till those who till it starve, then I don't see the use of dogmas about brotherly love, and equality in the sight of God, &c. The zemindar in the Gospel gave one man a penny for an hour's work, and another a penny for twelve, but it is not said that the industrious did not get enough for his work."—May 7, 1863.

"Sham-philanthropists" are charged with trying to bring about one dead level of wretchedness. This is just as true as the old Tory cry raised against the reform movement in England. Gradations of rank and wealth are evidently ordained by Providence. But aristocracies, like constitutions, to be worth anything must grow. The attempt of Lord Cornwallis at the manufacturing process has been thus far a dead failure. We have men who exact all the rights of property while they discharge none of its duties. All that is urged is, let there be no helping on "Providence" by injustice to the ryots. Sixty years ago Munro contemplated the natural healthy growth of ranks of society :—

"This freedom will in time produce all the various gradations of rich and poor proprietors, and large and small farms; and by leaving every man who does not choose to serve another, to set up for himself, the fairest chance and the widest scope is given to the progress of industry and population."*

The *Times of India* thus gives a summary of some of the absurd and contradictory statements made with regard to the condition of India :—

We believe—

"That Bengal has become so wealthy under its settlement, that within two generations of years a class of landed proprietors has grown up rivalling in position "the nobles of Austria."

That the masses of the province are, nevertheless, steeped in poverty, reduced in fact to the position of an Irish tenantry, cultivating patches of land three-fourths of an acre each.

That Bengal is still the envy of the rest of India, and its people in the very best position for encountering an Indian famine.

That the Zemindars should be allowed to rack rent their tenants for the extinction of the peasant properties of the province and for reducing the people to the condition of farm labourers.

That while it is the labouring class that always perishes in Indian famines from the failure of employment more than of food, our right way to encounter famine is, nevertheless, to reduce the people to the condition of labourers.

* Salem, p. 136.

That it is indispensable for the development of the resources of the country that Government should refrain from ever enhancing the assessment [rent] upon its tenants. That it should simultaneously withdraw the ryots from the protection of the law, that prevents the Zemindar and Indigo planter from increasing *their* rents at will.

That it is, nevertheless, true that the State is the only improving landlord in India, neither the Bengal Zemindar nor the Indigo planter having laid out one cowri in the improvement of their estates, and that cultivation is more backward under the "Austrian nobles" of Bengal than almost in any other province.

That our battle cry should henceforth be "Down with the Income Tax," and at the same time "Down with the Land Revenue," in default of which we must nevertheless increase the pressure of the Income Tax tenfold.

That the permanent settlement of Bengal has not increased the *indirect* sources of revenue therein by one anna, the people maintaining the same simple tastes, and standard of living, as ever.

That, nevertheless, if we will only make the perpetual settlement universal, we shall find the people indulging in luxuries that will enhance the customs, or some other source of revenue ten fold. 70 years' experience of the effects of the settlement in Bengal, is worth nothing in the argument.

That our true policy, therefore, is to "open our mouth and *shut our eyes*, and see what God will send us."

We believe further—

That though Bombay under its 30 years' leases is paying not only its own share of the public burdens, but that of Bengal also; is progressing in trade and wealth at double the rate of that province; has reclaimed all its wastes, and is able to double its contribution of land revenue if the State require it—it is, nevertheless, certain that its system should be revolutionized forthwith, upon the model of that delightfully anomalous province—Bengal.

We believe further—

"That it is the clear duty of the State to allow the land tax to be redeemed, to encourage the investment of capital in the soil.

That, nevertheless, the inevitable effect of the redemption would be to withdraw *from* the soil the little capital which the agriculturist possesses.

That neither should we know what to do with the money if we got it. For to extinguish the debt therewith, means to re-export to Europe the capital which we have drawn so painfully therefrom, and which is the very life blood of the country; while to invest it in public works, were to commit the economic error of supposing that the State can do better than private enterprise with such capital, after sustaining indefinite loss in the transfer.

That it is the refusal to allow the Land Tax to be redeemed that stereotypes the poverty of the country and that Government is, therefore, justly chargeable with its backwardness.

That it is, nevertheless, true that almost no one would come forward to redeem the tax were it permitted; the value of money being so great that the State cannot offer sufficiently advantageous terms."

European Vagrants in India.

Extent of the Evil.—European vagrants have long been found in considerable numbers in Calcutta and Bombay. A correspondent writes thus to the *Indian Empire*:—

"I have known Europeans to live for eight or ten years in Calcutta without doing a day's work. These have been, allowed to go about the streets in all stages of intoxication, filth and rags, and, while they could have obtained work, they would not take it.

"In one grog-shop in Chandney Choke there may be seen every day half a dozen Europeans, some with black eyes and cut faces, begging from every one they see in the bazar adjoining. To one of them who had been living for 18 months in this condition, I offered a month's board and some clothes, with the chance of a situation if he would retrace his steps, but he refused the offer."

Formerly such men were found only in the Presidency towns; now they wander over the country, begging from Europeans, extorting money from Natives by fear, wallowing in sin, and bringing disgrace on the Christian name.

Remedy proposed.—A Committee appointed by the Bombay Government to devise a remedy, recommended the extension to India of the English Vagrant Act. This has met with general approval. Profligate men, unwilling to labour for their support, should be deported to England or Australia by the State. This would aid any who sought to recover themselves. The voyage would brace their constitutions, and better enable them to resist the cravings of appetite; working their passage, would accustom them a little to honest industry. All who behaved properly should receive a small sum on the arrival of the vessel at port, that they might not land in a state of destitution.

Well-behaved men, reduced to temporary distress by sickness or want of work, deserve every consideration. It has been proposed that Strangers' Homes should be founded at the principal sea-ports to receive such unfortunate people, till arrangements for their passage to England could be made, or, in the case of healthy men and women, till employment could be obtained.

SOCIAL LIFE.

A Bengali Dinner.—The following extract is from the *Indian Reformer*:—

"It may seem strange, nevertheless, it is a simple fact, that Bengalis never dine—they only eat. They may squat down on the floor before a plate on which boiled rice, with all its varied accompaniments of pulse and other vegetables, of fish, and of other delicacies, is heaped up to such a height that, as the homely adage has it, a cat could not overleap it; they may gradually demolish that savoury hillock, and stow away all its materials in the great central cave till it can hold no more; they may swallow whole cups of clarified butter, and an entire basket of sweetmeats,—all this they may do, but they cannot be said ever to dine. The English word "dinner" conveys to the mind a combination of images, of which the creatures that contribute to the gratification of the palate are by no means the most pleasing. In the every-day dinner of an English home, you have the very picture of domestic enjoyment. There is the "gude man of the house" sitting at one end of the table, and his partner in life at the other end, and around them are the young olive plants. Thanks to the "bountiful Giver of all good" are reverently paid, and, with grateful hearts, they partake of whatever is before them. While discussing mutton-chops or roast beef, the events of the day are narrated. The "gude man of the house" relates what passed that day beyond the hearth in the great outer world; the thrifty housewife mentions all the incidents that occurred during her husband's absence; while the children prattle away and speak of their lessons and their sports, and, in their simplicity, ask a thousand questions. At an every-day Bengali dinner—if dinner it must be called—woman has no place, or, if

she has a place, it is that of an attendant who helps the 'lord of creation' to the supplying of his wants. There is, of course, no conversation. Indeed, if the children, in their natural simplicity, ever begin to talk, they are immediately told that they must not speak while eating. The Bengali is a bit of a philosopher. He knows that two things cannot be done together at the same time, and believes, with Solomon, that their is a time for every thing—a time to eat, and a time to speak. Silently the rice hill is broken, and silently are its several parts stowed away in the capacious reservoir. Around the table, or rather on the dinner-floor, there prevails funeral silence. An English dinner, to which a few, and only a few, friends are invited, is one of the greatest delights of life. In addition to the comforts attendant on the every-day family dinner, you enjoy the delights of genial and intelligent conversation. The topics of the day are discussed, incidents in the personal history of the guests are sometimes narrated, and the places they have seen in their travels are described. The conversation never becomes either dry or uninteresting,—a deep plunge in politics, or a too airy flight into the transcendental region of metaphysics, being obviated by the presence of the ladies. In Bengal, too, friends are invited to a private dinner—or rather to an eating match, but the tongue is as inactive as before, though the teeth are in perpetual motion; while woman crosses not the threshold of the room, in which the processes of mastication and deglutition are carried on with vigor. Then there are public dinners, like St. Andrew's dinner among the sons of Caledonia, and the dinner of the Trades' Association, which Calcutta witnessed only the other day. In these dinners you have not, of course, either the enjoyment of the every day dinner, or the intellectual gratification of the dinner of select friends. Conversation is, doubtless, carried on, but it cannot be general, for all cannot possibly join in it. Nevertheless, there is the post-prandial display of intellect, which affords no little entertainment. In Bengal, too, many persons, hundreds, and sometimes thousands, sit down—we were going to say, to dine, but that is not the word—to eat. We remember to have seen five hundred persons at once sitting down to eat in the yard of a large house. What a sight! There sat in rank and file on their haunches on the floor the five hundred guests, in front of each of whom a plantain leaf was spread. Stout Brahmans, with baskets of cakes, vegetable curry, and sweetmeats, or groaning under the weight of jars of curds, are diligently engaged in ministering to the wants of the guests. We have said that Bengalis eat silence, but, in extraordinary feasts to which we allude, they by no means preserve silence. There is certainly no conversation, neither are speeches delivered. Nevertheless, there is always a terrible noise. The scene is a perfect Babel—it is confusion worse confounded. The noise could be heard from a mile's distance. Sounds like the following reach your ears,—"I want more cakes,"—"More sweetmeats wanted here," "Curry! Curry!" "More curds wanted here!" It is easy to imagine the scene produced by five hundred persons at once screeching at the top of their voice, and demanding the immediate supply of their wants. Such are Bengali dinners, private, social, and public. We are not aware that the Hindus and Mussulmans of the North-West and the other Presidencies ever dine—they all eat like the Bengalis. The only people in India who have commenced to dine are the Parsis of Bombay. Foremost in the adoption of every social improvement, and full of admiration for every thing English, they have borrowed from Europeans not a few of their social usages. They dine as well as eat, and deliver as good post-prandial speeches, as any ever uttered in the Calcutta Town Hall, or the London Tavern. We could wish the Parsis had made as great progress in religion and morals, as they have undoubtedly done in socialogy."

The above descriptions refer to Hindu Society, unaltered by the introduction of European ideas. Educated natives are conforming more and more to Western customs. A person who saw the dinner table laid out, would find it difficult to determine beforehand whether the expected guests were Europeans or Hindus. The reason assigned by some Natives for eating with their fingers rather than spoons is, that they feel the taste of the curry better!

The Parsis have been agitating the question, whether their creed forbids their eating with men of other religions. Caste notions

acquired from the Hindus, have affected considerably both the Parsis and Muhammadans in India.

The Union Club.—The Calcutta Union Club was closed in 1862. The following notice of its history is abridged from the *Hindu Patriot* :—

"Some thirty years ago when, under the benign influence of a Bentinck, the portals of the Government House were unreservedly thrown open to the nobility and gentry of India, some well-meaning men combined to establish what they called a Union Club, with a view to bring the *elite* of the European and Native inhabitants of the town into close social intercourse. How far the experiment succeeded at the time we do not know, but it died soon after the retirement of Lord Bentinck from India. The Hindu needed not a club, and the Europeans were content with what they had. About three years and a half ago, a native gentleman having offered himself as a candidate for admission into the Bengal Club, was black-balled, and the thought of an institution where the two nations might come and mix on even ground, was revived. The mutineers had then just been quelled, and a few noble hearted Englishmen were anxious to put forth the right hand of fellowship to the Natives of the country with a view as much to raise them in the scale of civilisation as to throw the mantle of oblivion upon the past. The Union Club was the result. It flourished for a while, but in course of time its Outrams and Freres left the country, the soirees and dinners and parties were thinly attended—sometimes positively shunned—and at last it was thought necessary to bring the union to a close."

Intercourse between Europeans and Natives.—The *Lahore Chronicle* thus burlesques the visits sometimes paid by uneducated Natives to Europeans :—

"We have been favored with the following descriptive sketch of the nature of the conversation which usually takes place on the occasion of a native of rank paying a visit of ceremony to a Government Official. In the first place we will suppose the visitor to be a Muhammadan nobleman, Abdool Rahman Khan, who enters the private dwelling of the Commissioner, Mr. Just, accompanied by his Secretary, a confidential attendant or two, a punka bearer, and other tag-rag.

The distinguished guest salams profoundly to the Commissioner Sahib, to whom he presents a *nuzzur* of a Gold Mohur, who gently touches it, salams, and motions to decline. The parties then seat themselves on chairs with the greatest solemnity, the natives very uncomfortably packing their legs below them and bending to the great man, the couple, all the time, staring vacantly at each other with an imbecile smile on their respective countenances.

ABDOOL.—Cherisher of the poor, your health is excellent ?
COMMISSIONER.—Most excellent, and yours ?
ABD.—By the mercy of God, good.
COM.—What's the news ?
ABD.—Most excellent—very good. (*He sighs.*)
COM.—You have had a fine season, good rains.
SECRETARY. Junab-i-ali, by your Lordship's favor, very good indeed.
ABD.—By God's kindness, rain fell heavy. (*A pause—Commissioner looks up and down, right and left, drives a fly off the tip of his nose, which returns and is again driven away, the natives contemplate the proceedings with respectful interest. Attendant whispers—Ask after the Governor General.*)
ABD.—My Lord, where is the Governor General now ?
COM.—In Calcutta—A new Governor General has arrived. Lord Canning has returned to England.
ATTENDANT FLAPPER.—Is it cold in England now ?
COM.—Oh, no, not very cold, though not so hot as in India.
ABD.—Wonderful ! the power of God is great. (*Whispers I wonder the Sahib does not permit us to go now.*)

COM.—*(Aside. Hang the fellow. I wish he would go.)* That is a fine picture. *(Points to Herring's drawing of the last Derby winner.)*

ABD.—My lord, wonderful. *(He turns it from side to side and then upside down.)* Very fine! Is it a ship?

COM.—*(Well, if ever I heard any thing approaching to that)* No, Khan Sahib, that is a wonderful horse which has won many races.

ABD.—Wonderful. The power of God is great. *(Sighs deeply and whispers to Secretary. I cannot go, can I?)* Junab-i-ali, do you go to Kutcheree early? I have heard that the labours of your "Presence" are perfectly unheard of.

COM.—Yes, good: not so very much after all, but Khan Sahib I think you may go now. *(rookhsut.)*

ABD.—You are very kind. I hope you will always look upon me with favor. Salam Sahib. *Retires with his followers.)*

COMMISSIONER; *soliloquizes.* Well! that's over. What a bore! A ship, ha, ha, ha!

ABDOOL KHAN *outside.* I say bhace sahib, that's a very dull sahib—did you see how awkward he was?

SECRETARY.—Yes, Khan Sahib, but who has manners like you?

ABDOOL.—True, true, did you see the sahib use his left hand and he turned round when he spoke, the wrong way. *(They laugh.)*

ABD.—What a lingo he speaks. He call me *Kang Sab*, what a broken language these English do speak.

ATTENDANTS.—Oh yes, but it is very few who can speak in your elegant style sahib. All the English speak so badly it is difficult to guess what they mean.

ABD.—True brother, and they are so rude. Did you see the way he touched my *nuzzur*, and his mode of address so contrary to all rule? He never addressed me properly, and the way he shouts out yes and good! They are perfect boors these English. A picture too, what do I know about pictures, are they not forbidden in the book!

Again let us see how a Hindoo of rank and position would succeed with the same Commissioner who is sensitive and intelligent. We will imagine him to enter the presence with his attendants, consisting of a Secretary, and a couple of barbers as familiar friends. After "salams," presentation of *nuzzur*, and uneasy settlement on chairs, the conversation commences.

RAJAH.—Your health is excellent I hope?

COM.—Very good, and yours?

RAJAH.—By your kindness excellent. *(A pause.)* How old are you?

COM.—*(Aside Here's impudence for you. Ahem!* Why do you ask?

RAJAH.—You have not been long in the country. You have become Commissioner very soon.

COM.—Yes! I hope you have had good rains?

RAJAH *to attendants* Have the rains been good?

ATTENDANTS.—Maharaja, excellent by your good fortune—excellent.

RAJAH *to Commissioner.* The rains have been very good. Where is the Lieutenant Governor?

COM.—He is on the Hills

RAJAH *after some thought.* Why has he gone there?

COM.—Because it's the custom in this country for great men always to go the Hills in the hot weather.

RAJAH.—Are you going to the Hills too?

COM.—Oh yes, of course.

RAJAH.—Is the Governor General your uncle?

COM.—No, rajah, I can't pretend to so much honor.

RAJAH.—*(Points with his forefinger to Commissioner's nose.)* Why do you wear spectacles?

COM.—*(Aside. Well, this is about the rudest beast I ever met.)* My sight is not good. But I have business rajah, you may go now.

RAJAH.—*(rising)* Salam sahib, all the sahibs I have known very well. They have always protected me. I hope for your kindness also.

COM.—Yes, yes, anything—salam—that will do!

COMMISSIONER.—*solus.* This is worse than the Moslem. Hang them both! Bring the buggy! Bearer, when that Rajah comes again, tell the Chupprassees to let me know first.

The Rajah comes home and launches out upon the wonderful effect his conversation had upon the Commissioner Sahib; that he is for ever and henceforth his warm friend, and that all around may know at their peril they must not oppose the respected friend of the Commissioner, and forthwith he proceeds to screw all those over whom he possesses authority."

The *Madras Times* brings out more fully the idea in the last paragraph :—

"The position of a person holding office of any sort in this country, is, as regards social intercourse with the natives, much more difficult than that of a private person. The latter may if it so pleases him decline such intercourse altogether—or if he should feel the obligation of mixing with the people among whom he lives, he may do so with less risk of being misrepresented. But an official has, we conceive, no choice in the matter. He cannot with any propriety decline a proffered visit, and the risk of such a visit being used for political capital is in exact proportion to his rank. In the East "the King's name is a tower of strength." To be known to be in the habit of visiting English gentlemen of rank is in itself a foundation on which any native of average ability may speedily raise a fortune, and if a person makes a profession of gaining influence in this manner, and devotes himself to it with skill, perseverance and caution—we confess we do not see how he is to be prevented. All the architect has to do, is to divide the houses of which he has the entree into so many beats, to call systematically at regular intervals, to study the different tastes of those he visits, whether Persian MSS., native education, or whatever they may be, and in course of time he earns that for which he has laboured, the reputation, that is amongst his countrymen, of being well with the English, a reputation which includes much more than many Englishmen are aware of."

Another complaint made by Europeans is, that Native callers have often no idea of the value of time. It is true that according to Hindu etiquette, the visitor should be told when he is at liberty to withdraw; but the difficulty is with educated Natives, who may consider it insulting to receive such a hint.

Still, notwithstanding some drawbacks, private intercourse between Europeans and Natives is of great importance. The European is to blame for absurd interviews like those described in the *Lahore Chronicle*. If possessed of judgment and tact, he might benefit the Native, and perhaps acquire information which would be useful to himself.

Natives at Balls.—There are modes of dress and dancing connected with balls attended only by Europeans which are very objectionable; but their evils are aggravated tenfold when sensual Muhammadans and Hindus, who jealously exclude their own females, are present. The following account of an entertainment given by a Parsi, is extracted from the *Bombay Gazette* :—

"All the Parsee ladies were shut up in a gallery, the natives had their nautches at one end of the ground, and a ball-room for the use of the English visitors was opened at the other. But there appeared a very natural disinclination on the part of the English ladies present to dance for the amusement of the natives who crowded round the room, and whose sentiments with regard to promiscuous dancing are well known to us all; and, though the bandmaster tried all his choicest tunes in turn, the best part of the evening wore away and no one rose up to dance. But a champagne supper changed the face of affairs; and, when our reporter left, numerous couples were whirling round to the admiration of all beholders."

The Editor of the *Bombay Guardian* remarks :—

"The moral perhaps is that champagne levels all distinctions, and vanquishes all scruples. There is something very revolting about the picture here presented to us; in one part of the scene native dancing women, women devoted to a life of infamy, performing for the amusement of the company, and in another English ladies dancing for the entertainment of another portion of the company."

The Great Shoe Question.—Every Native of India is a born gentleman. Persons even of the humblest rank conduct themselves with a grace and propriety of demeanour to which an English peasant can lay no claim. It is true that when an object is to be gained, the politeness of the Hindu often degenerates into servility. On the other hand, "Young India," who has learnt the doctrine of "liberty and equality," sometimes mistakes insolence for independence. Few topics have been more discussed in the native papers during the year than the "Great Shoe Question."

The Oriental mode of showing respect is by taking off the shoes, as the Western is of uncovering the head. The privilege which "Young India" claims, is neither to do the one nor the other in the presence of Europeans. The Parsis have found out that their "sacred books" forbid any one going with bare feet. The *Times of India* asks, "While they were under Mahomedan or Hindoo government, we should like to know whether the Parsees ever discovered the abovementioned prohibition." The *Soma Prakasha*, a Bengali paper, writes thus :—

"The Anglo-Indians think that every European is an object of adoration by the natives of this country. Because our God Krishna once happened to come into this world as a hog, is that any reason that we should fall prostrate before every pig of the present day?"*

The *Indian Reformer* has the following just remarks :—

"We confess it was to us a disgusting sight to see in the Supreme Legislative Council the Maharajah of Puttiala keep on at the same time his golden boots and his yellow *pugri*, and the Rajah of Benares his English shoes and his turban; and this when Her Majesty's Viceroy, the Governor General, had his head uncovered. And we could not help reflecting that civility and intellect went hand in hand in the person of Rajah Dinkar Rao, who respectfully put off his shoes at the door of the Council Chamber. In the Bengal Council, the four Bengali gentlemen display the same want of taste with the Rajahs of Puttiala and Benares. Do we then advocate the putting off of shoes by native gentlemen? Not at all. But we do advocate some sort of civility. You have your choice—either put off your shoes according to the custom universally observed, in the East, or if you be Europeanized, take off your turbans, or caps, or whatever head-dress you may happen to have. But pray do either the one or the other. Don't be uncivil by having both your head and feet covered. Throughout India, generally, except in the Presidency towns, Native gentlemen, bating the Parsis, put off their shoes as a mark of civility. English education, however, in the Presidency towns, has induced the belief that it is social degradation to put off the shoes. We are not about to discuss whether a man is socially degraded when he takes off his shoes; suffice it to say that the mightiest Princes in India, like the Sindia of Gwalior, do not look upon it as a degradation. But we don't quarrel with native gentlemen of the Presidency towns for being unwilling to put off their shoes. By all means let them keep their feet

* Quoted in *Indian Reformer*, April 25, 1862.

covered, but in that case it is absolutely necessary to uncover their heads, for the incivility of having both the uppermost and lowermost extremities of their bodies covered can never be tolerated."

The great controversy had not been decided at the close of the year. Some would feel satisfied if the Natives simply wore English shoes and stockings; others would have them take off their turbans, but conceal their unsightly shaven heads by a skull cap; while the third opinion was, that they should allow their hair to grow, and conform to English usage.

Conversaziones.—So long as caste maintains its sway, meetings of this description, combining Europeans and Natives, are perhaps the best practicable. As has been observed, "The time has not yet come when the Hindu, the Muhammadan, and the Christian, can freely interchange those social civilities which alone ripen into friendships and intimacies." The following account of the first public entertainment given by the Honorable C. Beadon, is abridged from the *Englishman*:—

"The halls of Belvidere were thrown open on Monday night, for the first time in the incumbency of the present Lieutenant Governor of Bengal, to a gay and gallant assemblage, such as is rarely collected together in this good city. The party was honoured by the presence of the Governor General, and consisted of the leading members of European and Native society, with a large infusion of the youth and beauty of Calcutta.

"It is difficult to condense into the brief space which can be allotted to it, even an outline of the numerous objects of interest scattered throughout the rooms for the entertainment of his guests. Electric Telegraphs, Insulators, Sub-marine Cables, and other curiosities of the "lightning post," as the natives not inaptly term it, were well represented and illustrated by Major Douglas, assisted by very youthful signallers. Messages were transmitted by various native gentlemen and written off with a speed and accuracy which delighted and astonished them. Mr. McLardy showed them in section the working of the mightiest instrument of modern progress, of which the various stages of improvement from the earlier efforts of Newcomen and Savery to the crowning work of Watt, were illustrated in action.

"Models of guns, and the very undesirable looking projectiles hurled by them against all opponents of flesh, stone, or iron, furnished food for reflection to those who had rather not purchase glory at such fearful risks.

"Photography occupied a prominent place, and was admirably represented by the ethnographical pictures of Dr. Simpson, the life-like protraits of Mr. Rowe, a bewildering collection of stereoscopic objects of every conceivable form and variety, such as, to be properly examined and appreciated, would have occupied a dozen evenings. A new Venetian instrument, the property of Mr. J. P. Ward, of the Civil Service, and termed an Alteoscopio, was the novelty of this department of Art. It magnified and reflected in relief, images from a concave surface, so as to render them life-like to an extent not accomplished by any other instrument that we have seen.

"Such is a very imperfect outline of one of the most successful attempts to combine amusement with instruction, and to bring into harmonious union, the long separated branches of the great Arian family, that has been brought to bear upon the social life of Calcutta."

A meeting, less brilliant, but of a still more interesting character, was held in Bombay by the Rev. Dr. Wilson:—

"A reunion was held on Monday evening last at the house of the Rev. Dr. John Wilson, which was as novel as it was interesting in its character and object. The great Maharaj Libel Case will ever be remembered by all in this community; and the

defendant, Cursondass Mooljee will as long be admired for his noble stand in the cause of truth and morality. The reunion on Monday evening consisted of those, both European and Native, known to Dr. Wilson as having evinced a lively interest in the case, and a lively satisfaction at its issue. They were invited to meet Cursondass, for the purpose of offering him their warm congratulations on his courage, steadfastness, and success: to meet one another, for the purpose of mutual congratulation on the victory obtained by the truth in this case and on the hope thus afforded of its speedy triumph in this community. The reunion had the character of a conversazione. After the whole party had taken a social cup of tea together, and ices had been served, Dr. Wilson opened the conversation by a most appropriate and happy address, giving the rationale of the important trial. He was followed by Dr. Bhow Dajee, Sir Alex. Grant, Dr. Murray Mitchell, Rev. C. Harding, Rev. Dhunjeebhai Nowrojee, and Mr. Pestonjee Jamsetjee, (the last two speaking in Gujerati) in addresses which, though quite extemporaneous, were full of noble sentiments eloquently expressed, of true sympathy for the defendant and his cause, and of deep interest in the real welfare of the natives of India. These addresses were followed by a touching expression of thankfulness and gratitude from Cursondass Mooljee. A short and appropriate prayer was then offered by Dr. Murray Mitchell. After receiving bouquets, and visiting an abundantly provided refreshment room, the party separated. We content ourselves to-day with this brief notice of the reunion, as we hope to be able to give our readers a full report of it in a day or two. There ought to be on record a report of so interesting a reunion: a reunion in which about an equal number of Europeans and of Natives met for one common object, and with one common feeling in reference to it. We trust that this will not be the last of its kind."

In few ways can Europeans, occupying influential positions, do more to promote kindly sentiments than by social gatherings of the above character.

Visits to Europe.—Natives of India are proceeding in rapidly increasing numbers to England—some for commercial purposes; others to study; others to see the wonders of which they had read such interesting accounts. Mr. Manockji Cursetji, a Parsi, one of the Judges of the Small Cause Court, Bombay, took the boldest step, for he went to England accompanied by his daughters. As he was "able to introduce into any drawing-room he pleased, a genuine undoubted novelty never before exhibited, namely two living Indian young ladies, with only a slight modification of their national costume," it is not surprising that he was one of the lions of a season in London.

Two Bengalis proceeded to England to study for the Civil Service Examination. One of them wrote a series of letters in the *Indian Mirror*, giving his impressions of the country. The following are some extracts:—

"On my landing at Southampton, I was struck with the beauty of the town, the form of the houses, and the number of men who began to stare at me. I saw carriages running to and fro, and the English horses very fat and large. The country between Southampton and London appeared to me so beautiful, and I was so greatly delighted with the scenery, that I could not resist exclaiming 'England is indeed a perfect garden,'—for so it appeared to me; the country is not so flat as Bengal, and the green hills add to the beauty of the scenery. As I was travelling by first class, the company in the carriage was very agreeable; there were a lady and two gentlemen besides ourselves in the same carriage, and the conversation chanced to turn upon the several religious opinions prevalent in

England. Accustomed as we are to be in the company of ladies, where intellect is, like their persons, cribbed and confined within the prison house of the zenana, you can well imagine how glad we must have been to observe the young lady in the carriage take a lively interest in the conversation and discussing abstruse questions of metaphysics and theology. What a striking contrast she was to the Zenana lady! As we passed through several stations, I observed there platforms covered with books for sale, and the boys bawling out 'evening papers and *Punch*' in a very sonorous tone. When I was told that London was in sight, I eagerly put my head out of the window of the carriage to see what London was, and to my astonishment observed nothing but innumerable tubes over the several houses. Not being able to make out what those tubes meant, I asked a fellow-passenger who told me that they were 'chimney-pots,' for the purpose of allowing the smoke to escape. What particularly struck me in the Railway stations in this country was the civility of the guards and porters.

"The streets of London are generally speaking, much wider than those of Calcutta, and there is here one particular convenience which Calcutta is very much in want of; I mean the stone pavement on both sides, intended solely for foot passengers. One great facility which the inhabitants of London have over those of any other town, I mean Indian, is the facility of travelling by omnibuses. Each of these omnibuses can carry 26 passengers; and what is strange, it is drawn generally by two horses only, and sometimes by three.

"The houses in London present a very different view from those in the city of Palaces: we do not find those large buildings of Chowringhee, all white-washed; in London I have not been able to see a single building whose color is white: all the houses are brick-built, but made to look like stone; the color being grey and dusky. Most of the houses are four-storied, and every house has a ground floor intended for the kitchen and servants; by ground-floor I mean one story under the level of the streets. The rooms here are very small, and the inside of the walls is covered with a sort of ornamented paper; we miss here those venetian doors which are to be found in every house in Calcutta, and the flat roofs upon which we generally spend the summer evenings in India.

"One great comfort which the Bengali loses in England is bathing; there are no tanks where one can bathe, nor are there any bearers here to fetch water for him in large quantities; the water we get in our houses is supplied by machinery, and it hardly serves the purpose of bathing. There are, however, public baths here and there, but the price of a single bath is so high that to take an occasional bath is a luxury. The best course is to buy a small tin bath and a sponge, and to rub the body over with sponge and water every morning before breakfast, and to pour a little water on the head.

"The general time for breakfast, in this country, is between eight and nine in the morning. The Bengali, at the breakfast-table, will miss his rice, *dall*, and fish-curry, but he will find instead of them a few pieces of bacon, cold beef or lamb, and half-boiled eggs; he will also get bread and butter (much better than what we get in India) and tea and coffee to drink; this is the nature of an English breakfast. The next meal is in the afternoon between one and two; it is called 'luncheon,' corresponding to the Anglo-Indian term 'tiffin,' which very few people in this country understand. At luncheon people take very light food, and it generally consists of cold meat, bread and butter, fruit, jelly, and jams. The third meal is dinner; when you see on the table a huge leg of mutton, or a large block (if I may use the word) of roast beef, quite stiff and hard; the very sight of which is enough to create a disgust, in the mind of a Bengali who is unaccustomed to it. Sometimes you may find rice and curry on the table, which are cooked in such a way that you can hardly make out what they are. The favourite dish of the English people seems to be roast beef, and the Bengali who comes to this country is obliged to accustom himself to it. At dinner, after the meat is removed from the table, pastry is brought, which generally consists of pudding and tart; and the third and last course is called 'dessert,' which is simply composed of fruits and preserves. The last meal is the supper at about eight in the evening. The meal times vary according to the rules of different families, but the general time is what I have stated above. I will tell you what I *think* of the English eatables, and how I manage with them. My first impression was—what that of every Bengali unused to the English mode of living must be—that the English people eat whatever they get, and every thing raw; but I got accustomed to the English dishes, in less time than I had expected, and, now I think, I can manage with them pretty well. I must however, confess that

in England every art has made wonderful progress, except the culinary one, in which the Orientals far surpass the Europeans; this is my idea; but tastes differ. I also think that an Indian who comes to this country cannot keep his health without taking plenty of beef, and a good deal of exercise, both of which are most necessary for a climate like this. Thus you see a Bengali who comes to England has to live in a way perfectly contrary to what he does at home, and has to make use of things which he is taught to entertain a hatred for from his infancy. Among the several kinds of fish in England, there are two sorts which I think a Bengali would like: these are salmons and soles, but the English people do not know the different ways of cooking: they only know how to boil and how to roast. Among the English eatables what I like best are the sweetmeats, in preparing which the English are far superior to us. You know, in India, how the English people boast of their fruits; now let me tell you something about them. The fruits which England can produce are strawberries, raspberries, gooseberries, currants, apples, and cherries: of which some consider strawberry to be the best; you will know what sort of a fruit it is when I tell you that one cannot eat it without sugar! However, to all other English fruits I should prefer apples and strawberries, but then they cannot be compared to any of our *delicious* Indian fruits. Oranges come from Spain, but they are not half so sweet as our own: pine-apples come from America, and the price of each is a shilling or eighteen pence. As regards natural productions, there can be no doubt that India yields the palm to none. What fruit is there in the world that can vie with our delicious Bengal mango? I have often told people in this country that they unquestionably excel us in the works of art, but as for the productions of nature, there is no country like dear old Hindusthan. The English people seldom drink water like us at meals; their general drink is beer or bitter ale: at breakfast, as I have told you, coffee or tea is taken; and at dinner besides beer, few people take wine. The general idea among our countrymen is that the English, of all nations, are most addicted to wine. So far as I have been able to ascertain, I think it is a great mistake to suppose that the English in this country cannot live without it; there are hundreds who do not take it at all, and persons of respectable society seldom take more than a glass of sherry or port at dinner-time. The great fashionable vice among our educated countrymen, now-a-days, is intemperance. How many of our ablest men have not fallen victims to it! Every drop of wine taken in India is literally poison; yet, what a pity it is, that you scarcely see an evening meeting of our educated Baboos, without their bottle of brandy. In a cold climate, like that of England, the wines that are taken by gentlemen are sherry and port only: brandy is quite unknown, while horror of horrors! with our Young Bengal, it is his most favourite bottle! Since my arrival in this country, I have attended several dinner parties and evening meetings, but have actually not yet heard the *name* of brandy; to mention the very name in polite society is a breach of the rules of etiquette—such, you see, is the disgust entertained for this liquor. It is a folly to think that Indians who come to England can hardly do away with wine: those of our countrymen, who came to England before us should have wholly abstained from drinking, and not set such a pernicious example as some of them have done.

"In my several letters to you, I have been urging the great necessity that exists on the part of our educated countrymen to visit England. I am glad to observe that you have also taken up the subject in right earnest, and are exhorting our apathetic countrymen to rise from their slumber, and do something practical. A visit to England will do a Native of India more good than all the plans he can concoct in-doors. The only sure way to banish *caste*-prejudices from our society is to make some of our educated countrymen come to England, to feel how low and degenerated Indian society is: they will then perceive all their weak points, and learn why it is that such a wide gulf distances us from our English fellow-subjects; they will then know what necessity there is to educate our ladies and emancipate them from the thraldom of the *Zenana*; they will then learn what we Bengalis are so deplorably in want of—*self-dependence*; they will then appreciate the value of time, and will know how to make use of money. So long as caste and idolatry reign in our country, so long as our educated countrymen act according to the advice of mistaken patriots, that "Discretion is the better part of valour"—the state of Indian society can never be improved. I have always wondered how a Hindu who visits England can, after his return home think of getting re-admitted into caste and swallow "sacred pills," like Mr. Mahiputram Rupram of Bombay celebrity, in order to wash off all the

sins one incurs by eating roast beef and boiled pork ! ! I am glad to learn that there is now a growing desire among some Hindu youths to come over to England for the purposes of education. Such a laudable desire deserves every encouragement, and I can only hope that our rich countrymen will not fail to supply the young men with the means of coming here and prosecuting their studies. I wonder why yet a Bengali's coming to England is looked upon as something extraordinary and marvellous. I think it is as easy now to come here, as it was in former days to go to Benares from Calcutta. I can assure the young men who intend to come to England, that they have hit upon the right nail, and that they will, on their arrival here, find every comfort and convenience. It will be, however, necessary for them, before they start, to learn a little of English manners and customs ; much can be learnt during the sea-voyage, yet one should know something before he comes. A Hindu youth who has never tasted English bread, (and a great many of the Mofussil college students have not yet done so,) will find it, at first, very disaggreeable to eat beef and pork, and to use knives and forks. He should also learn some of the rules of English society and etiquette, as I am well aware that among our college students, not one in a hundred knows how to behave in polite society, or how to talk with ladies."

Mr. Mungaldass Nathooboy has given £2,000 for the purpose of establishing a Travelling Fellowship, in connection with the University of Bombay, and to be held for three years.

POLITICAL ASSOCIATIONS, ETC.

Patriotism is an exotic in India. The sympathies of the Hindu do not extend beyond his village and his caste. So long as the ryot was allowed to till his fields in peace, he cared not who sat upon the throne. The Native government was a pure despotism. The sole check was some regard to ancient usages. On the subject of taxation the people were jealous. Insurrections were generally occasioned by the attempt to levy some new impost.

New ideas, however, are springing up in the minds of the educated classes. The histories of Greece and Rome are taught in the Government English Colleges and Schools. A feeling of nationality has thus, to some extent, been awakened, and patriotism is recognised as one of the cardinal virtues. The admiration of some proceeds so far, that they consider a republic on the Greek model would be the best form of Government for India. Any possible opposition on the part of the British is thus logically disposed of: If a handful of Greeks could successfully resist for a time the whole force of the Persian empire, what might not so many of *us* do against the English ! One of them observed in conversation with the compiler, " We are so numerous and you are so few, that if each of us threw a pinch of dust at you, we should bury you." The more intelligent, however, see the folly of this, and endeavour to make the best of their situation by imitating the English in grumbling, and in seeking redress of grievances by constitutional means.

Public Meetings.—To some extent these are no novelties. The village communities, from the earliest times, gathered beneath the venerable tamarind or banyan tree to discuss local questions. In cities the members of a caste would assemble in the house of one

of its principal representatives to deliberate upon any point connected with their immediate interests. But it is a new thing to consider *national* affairs. The Bengalis in *talking* beat hollow all the nations of India. Hence the largest and most influential public assemblies have been in Calcutta. In 1861 there was an "Indignation Meeting," to bring to the notice of the Secretary of State for India the reflections cast upon native character by Sir Mordaunt Wells. During the year under review, there were happily no meetings of such a description. The principal was one held to adopt a Public Address to Lord Canning when about to leave India. As might be expected, it was not conducted with that propriety which is usual in England. Though the worst enemies of the Natives are those who palliate their faults, the irritating style of the following notice is almost equally bad. The *Friend of India* remarks:—

"They cannot, with decency and in order, hold a Meeting in public, though the Sheriff officially presides and they have the aid of English barristers. They have no restraint, no idea of organization, and are utterly destitute of tact. They swarm like bees and chatter like the denizens of a rookery, but without the instinctive obedience of the former or the habit of order of the latter. Even caste, which binds them with so iron a grasp in their social gatherings, and slavish fear which regulates their intercourse with their own rulers, have no effect when they attempt to hold a public meeting. Though, in addition to the assistance of lawyers which it is always easy for rich men to buy, the meeting of Tuesday numbered among the speakers members of both the Imperial and Bengal legislatures, not one man was found equal, as a leader, to the drunken shoe-maker or half-educated tailor who generally headed the Chartist mobs of England fifteen years ago. When we read the account of the meeting and see that it was led by the elite of native society, men in the front rank of those who have received an English education, and of those who cling to orthodox idolatry, we feel with sorrow that it will take a long time till the whitewash of our Councils, Colleges, and Societies enters into the soul of the Bengalee."

Political Associations.—The *British Indian Association*, Calcutta, was established several years ago. The Report for the half year ending December 1862, embraces the following subjects: Drainage of Calcutta, Standing Orders of the Bengal Legislative Council, Administration of the Income Tax in Calcutta, the Public Conveyance Bill, the Epidemic, Permanent Settlement for all India, Breaches of Contract Bill, the Village Outrage Bill, the Coolie Emigration Bill, the Municipal Bill, the Passenger Boats' Bill, the High Court, a Law of Entail, a Branch Association in Hooghly.

The *Indian Reformer* thus notices the Association:—

"The half-yearly Report of the British Indian Association is before us. It is a record of the operations of the Association during the latter half of the last year, and no one that glances at the Report but must feel that a vast deal of business was gone through. The Association is one of the most active of the kind in India, and the subjects to which it directs its attention are of the greatest importance. It must be a matter of gratification to every Native of India, and especially to every Native of Bengal, that such an Association exists, and that it carries on its operations with such activity. It would be absurd to deny that the Association exerts, on the whole, a salutary influence on the political interests of the nation. That it has considerable influence with

the Government of the country, must be evident to every one, who considers the history of Indian legislation in connection with the proceedings of the Association. And when one remembers the passions which political partizanship is calculated to excite, one cannot help feeling that the operations of the British Indian Association have, at all times, been carried on with considerable moderation and wisdom. The Association has sometimes been blamed by its enemies for the flippancy of its tone towards the Government; but we are much mistaken if on mature reflection that tone will not be found to contrast favourably with the tone sometimes assumed by the Landholders' and Commercial Association. Nor must it be forgotten, that the majority of the members of the British Indian Association are men of wealth and intelligence, and that if the country had enjoyed the benefit of a free constitution, similar to that obtaining in Britain, they would form both the Upper and Lower Houses of the Parliament of Bengal.

"Such are the merits of the British Indian Association; now let us mark a spot or two. It cannot be pretended that the Association represents the *people*. Composed as it is for the most part, of landed proprietors, or rather of farmers of the imperial revenue, its interests often clash with those of the peasantry. In the free countries of the world, the interest of the landed proprietor and those of his tenants are, in great measure, identical. Such would be the case in Bengal too, we have no doubt, if there were landed proprietors properly so called; but it is too much to expect gentlemen-publicans to take a permanent interest either in the soil itself, or in those who cultivate it. Hence it is a simple fact, that the Cutcherry of a Bengali Zemindar is the scene of as great oppression as was ever practised within the boundary-walls of an Indigo factory.

"Owing to the predominance of the landholding element in the British Indian Association, it has failed to earn the confidence of the mass of the people. At no time did this defect of the Association stand out so glaringly as during the recent rent struggle. During that critical period, the Association remained a dumb spectator. Hundreds, and we may say without exaggeration, thousands of ryots from the Indigo districts, came to the metropolis and sought the aid of the Association, but the Association showed no sign. It had no sympathy for the ryot. Indeed, so heartless was the apathy manifested by the British Indian Association to the cause of the peasantry, that some public-spirited individuals conceived, at the time, the idea of forming an Association for the protection of Ryots.

"Another circumstance which prevents the British Indian Association from becoming a great blessing to the country is the narrow limits to which its operations are confined. It is altogether a political Association. We surely will not be suspected of decrying moderate political agitation. Such an agitation exercises a salutary influence on the body politic, and is, indeed, essential to the well-being of the commonwealth. But we must not forget that, in the present state of the country, there are other reforms which demand, to say the least, as much attention as political reform. A variety of the most pernicious social and moral institutions is lying as a dead weight on the country, and retarding its progress. Disencumber the country of these weights—reform those institutions, and the car of national improvement will roll on. And for the accomplishment of this noble object, what Association is not competent as the British Indian Association? But the gentlemen composing that Association take not the slightest interest in those matters. They coolly see a Vidyasagur and a Tagore manfully fighting the cause of social and moral reform, and never think of stretching to them a helping hand.

"Let the gentlemen of the British Indian Association take our advice; let them be animated with the noble ambition of really representing the nation in its integrity; let them be the vanguard of our social, moral and religious reformers——and the Association will yet become a source of immense good to the country."—*Jan.* 16, 1863.

The *Oudh British Indian Association*, established in 1861, owes its origin to a Bengali, Baboo Dukhinarunjun Mookerji Bahadur, who was rewarded by Government with estates in Oudh for eminent services during the Mutiny. The members consist of the principal Talukdars or landholders in Oudh. The following are the topics noticed in the Report, read in November 1862: The Penal

Code, Right to the Lease of Jungles, Village Watchmen, Revenue Settlement, Jail Discipline, Right of Purjote (a cess demanded from Ryots) Address of Condolence to Her Majesty, Entail of Rewarded Estates, Official Interference in Family Matters, Incendiarism in Oudh, Primogeniture for Oudh, the Late Lord Canning, Constructions, Addresses, Invitation to the Viceroy, Female Infanticide, The Kaiser Bagh, Settlement of Boundary Disputes, Stamps.

Maharajah Maun Singh remarked at the Meeting :—

"This Association is a new thing in Oudh. We are necessarily beginners in this, to us strange art of redressing our grievances and doing other things by the organization of constitutional assemblies. It is a very superior and civilized art, and the Committee desire that all our brother Talukdars should learn it."

One pleasing feature of the meeting was, that as the founder of the Association was obliged to leave Oudh for a time on account of ill health, a gold medal was presented to him with the following inscription in English and Persian :—

"Oudh's love and gratitude through its British Indian Association to Babu Dukhinarunjun Mukerji Bahadur."

The following remarks are by the Editor of the *Homeward Mail* :—

"We have often heard it said that the Natives of India are wanting in gratitude: that no such feeling is *ever* developed in them. A greater mistake than this could scarcely be enunciated. When the Natives of India have anything to be grateful *for*, they are as grateful as any people in the world. But it must be confessed that hitherto they have not been much tried."—*March* 31, 1862.

Native Statesmen.—It is interesting to watch how British rule in India is diffusing sound political views and elevating the government of States under Native control. For the first time in the history of our Eastern Empire, the princes and nobles have taken part in legislation. In the Imperial Council all the members were unacquainted with English, and thus placed under unfavourable circumstances for the acquisition of knowledge. In their case good natural sense is seen struggling with Hindu ideas and prejudices. The following notice appeared in the *Madras Times* :—

"During the late sitting of the Legislative Council in Calcutta, one of the members—a Native of high rank and caste—prepared the draft of a bill prohibiting the killing of cows at the four most holy cities in India—viz., Juggernaut, Benares, Muttra, and Bindrabun. He showed the draft to another Native member of the Council, and asked him to second the proposal. The person spoken to replied that he being himself a Brahmin could not be supposed to be a friend to cow killing; but that he must decline to second the proposal on two grounds—first, he thought the time was gone by when there was any chance of such a bill being carried—and secondly, he considered that a bill prohibiting the slaughter of cows at the four places mentioned would be tantamount to admitting that cows might lawfully be killed at all other places—an admission not to be thought of without a shudder. On this the framer of the draft tore it up, and the matter ended."

The Hon. Rajah Dinkur Rao drew up a memorandum for the information of Lord Canning, in which, under fifty heads, he consi-

ders how the English should govern so as to be popular with their subjects. The *Friend of India* gives an abstract of some of the principal points noticed :—

"The writer approves of no measure not in accordance with caste prejudices, or that does not preserve established customs and existing rights. A century ago the Native Governments were popular Akbar was especially a good ruler, for, in common with some others, he made a just settlement of the land revenue, he reduced taxation, and allowed the mass of the people to govern themselves through panchayets. But as his successors overlooked these wise measures, the people became discontented and welcomed the English. Their administration of the country has been popular on account of 'good revenue settlements, proper' measures for punishing dacoities, robbers and thieves, increase of colleges and schools, introduction of railways and canals, and adherence to promise.' As to girls' schools, the reasons for establishing them are 'excellent,' but the natives do not like their girls to be 'tutored publicly.' He warns against 'heedlessly altering the laws: it should always be borne in mind that the people of this country do not like a multiplicity of laws.' He would re-establish the village councils for cases of caste and religion. He would have no legalised pleaders in the Courts, because they make the people suffer inconvenience, would make the Small Cause Courts subject to appeal; would have no judicial oaths; and would make the penalties of the Penal Code milder. Because of the bewildering laws and harassing taxes 'contrary to their customs,' the Rajah tells us, the people have forgotten the goodness of the British Government, the love which they once entertained for it, and have began to prefer the tyranny of the Native Princes."—*Nov.* 27, 1862.

Recently Rajah Dinkur Rao has made creditable efforts to acquire a knowledge of English. Still higher statesmanship has been exhibited by men who enjoyed superior advantages. Every right-minded Englishman rejoices at the talent and enlightened administration of the Prime Ministers of Hyderabad, Jyepore, and Travancore. The eminent services during the Mutiny of the Nawab Salar Jung are a matter of history. Pundit Sheodin Nath, Prime Minister of the Maharajah of Jyepore, was a pupil of the Agra Government College. He has done much to secure the opening of a good metalled road from Jyepore to Bhurtpore, he has encouraged education, and aided in the establishment of a Medical School. The *Friend of India* gives an interesting account of Madhava Rao, the Dewan of Travancore. Some extracts are given below :—

"On Lord Elphinstone's establishing the High School at Madras, he entered it while still very young. His scholastic success can be judged of by the fact that he acted in the High School for the Principal during a temporary absence of that gentleman. After obtaining a proficient's degree, he entered our service as a clerk in the Accountant General's Office at Madras. Just at this time the late Rajah of Travancore was advised by General Cullen to provide his nephews, the future rulers of the State, with a competent English tutor. Madhava Rao was named to the Rajah, who approved of the arrangement. Under his tutorial care were placed the young princes of Travancore, among them the present Rajah and heir apparent.

"From the first Madhava Rao looked to the Dewan's signet. Four years after he entered the Rajah's service he was made a Deputy of the then Dewan. In a short time he made the southern districts placed under him a model province, and won the approbation of all. On the death of the Dewan, Madhava Rao was raised to the ministerial post. Soon he managed to draw Travancore out of the miserable quagmire in which he found it. He converted the Police from an engine of oppression and terror into one of protection and peace. The treasury was full, salaries were regularly paid; crime decreased; the pests in the shape of petty public servants disappeared; roads were opened; encouragement was given to education. Mr. Maltby, the Resident, thus noticed

Madhava Rao's services in his farewell letter:—"You have had the opportunity at an unusually early age of doing important service to the state of Travancore, and more than this, of benefiting your countrymen far beyond the limits of Travancore, by the reputation which you have earned for administrative ability and uprightness of conduct. Go on as you have begun, and you will do incalculable good to the cause of education and civilization among your countrymen."—Jany. 15, 1863.

Race Antagonism.—The late Lord Canning felt acutely the danger of this. In his parting address to the European deputation he observed:—

"England has before her one of the most difficult problems that State policy can be called to solve; the drawing together with harmony and without injustice to either side two great races radically different in every thing that forms the character of man, but which by the course of events are being gradually brought face to face."

Few things have done more to cause ill-feeling between the races than sweeping charges brought against the Hindus, based on individual instances. The natural effect has been to produce recrimination. It is well known how much irritation was produced by some remarks made by Sir Mordaunt Wells from the bench of the Supreme Court. A Bengali Paper, the *Bhaskar*, has the following article:—

"What is now Sir Mordaunt Wells about? Why is it that we no more hear invectives against the Bengalis? Has his Lordship tied his harsh tongue merely at the sight of the Memorial to Sir Charles Wood? Or has he been put to shame by the repeated iniquities of his own countrymen? We don't think, however, that the bold judge has been frightened by the petition of the timid Bengalis. We rather think he has received a lesson from the recent instances of perjury, forgery and theft practised by his own countrymen. His Lordship used to think before, that his own kith and kin were perfectly innocent—it is only the wicked Bengalis who were the authors of all crimes. With this belief he used to inveigh against the Bengalis. Now that his Lordship has seen that his own countrymen are capable of the same crimes, the recollection of his former invectives has filled him with regret, and he hangs down his head for shame. Within, perhaps, the last four months there have been 7 or 8 cases of forgery and theft by Englishmen—the cheque forgery of Singapore, the Simlah perjury, the D'Cruz affair, the theft at the Railway Station of Rampore Hat, and other cases. But we won't be satisfied merely with the silence of Mr. Justice Wells; for the great sin he has committed in causelessly vilifying the Bengalis, he must make an adequate atonement."*

It is but seldom, however, that any charge can be brought against the Officers of Government of using language calculated to excite bad feeling. The Journals representing the Colonist party are the great sources of mischief. It is true that wrong doing should be condemned in every case; but much depend upon the spirit in which it is done. The *Times of India* does not spare the Natives when their conduct is reprehensible; but its animadversions are taken in good part. "Faithful are the wounds of a friend." The *Sumachar Hindoostani* quotes the following terms as having been applied in one article in an Oudh paper to the Talukdars: "Conceited, unscrupulous, interlopers, flatterers, over-

* Quoted in the *Indian Reformer*, Jan. 17, 1862.

weaning notions of power and nobility, murderers, dacoits, traitors, debauchees, perjurers, suborners, robbers, scoundrels in general, howling, screeching and braying, mob, chewing, jabbering, and expectorating, Bedlam." The Editor thus comments on the manner in which Native efforts are sometimes treated :—

"'*Gratitude*' we are told 'is not a word found in their Vocabulary,' it is denied to us both as an idea and an emotion. If our people get up addresses of condolence, sympathy and congratulation, we are 'a nation of fulsome flatterers, and hypocrites' If the more intelligent and active among us, stand forth and offer their services to promote a good understanding between the less intelligent masses and their rulers, we are 'ambitious,' 'impudent,' and 'the offspring of the equality theory.' If the nobles among us form themselves into Associations for the convenience of harmonious action, in all that concerns themselves in their relations to Government, and that they may with greater facility adjust themselves to their new duties and responsibilities ; they are openly charged when they have occasion to meet for the above purposes with 'hatching conspiracies against the Government which has spared them from a public execution ;' and by way of a reminder of a yet probable fate, they are called 'as great a pack of scoundrels as remain unhung.' If for fear of offending, or any other cause, our nobles refrain from thus meeting together, it is said 'look at this people, they are at threes and fours among themselves ; they cannot trust each other.'

"The privilege to *grumble* is not to be ours. If we *disapprove* we are 'political malcontents' ; if we *approve* in silence we are 'menial as dogs ; and turn to lick the hand that smites us.'"

But the Hindus have sometimes to complain of worse treatment than hard words. The following is from the *Indian Mirror* :—

"An instance of the value which some hot-brained Europeans set upon the lives of the Natives of this country was clearly observable in a Court Martial recently held at Agra over one Lieutenant Glover. This gentleman with utter *sang froid* made an experiment, for fun's sake, at the risk of the life of a poor Native named Meer Khan. Meer was made to sit covered with a quilt, and Philip Glover shot at him with a bullet of hard dried clay to see if it could penetrate it or not. The first shot broke, but the second wounded him severely in the leg. The Court acquitted him, however, of this charge for reasons best known to themselves, but found him guilty of the second one of assaulting Meer, and a sentence of three months' imprisonment was passed upon him by the President. The prisoner was afterwards recommended to mercy by the Court, on the ground of his 'error of judgment and boyish folly.' Sir Hugh Rose, we are glad so see, has very justly scorned the idea of mercy, and has passed some severe strictures upon his conduct. Alluding to the recommendation of the Court, the Commander-in-Chief observes :—'His Excellency cannot believe that if the act had been committed on any friend or relative of any member of the Court, they would have come to the same conclusion. The prisoner had some time before been punished by the Magistrate for having discharged a loaded pistol at a Policeman ; a fact which renders still more untenable the excuse of 'boyish folly."—June 1, 1862.

It is not surprising if some few of the Native papers allow no opportunity to pass of maligning Europeans. But this is no excuse for those from whom higher things may be expected, who claim to be "a millennium and a half" in advance of the Natives. "Kind words awaken kind echoes." Very different feelings would be excited if the Colonist organs acted differently. Still, whatever some "Christian gentlemen" may say or do, the Hindus who write in bitter terms of Europeans are the worst enemies of their countrymen. How can the British Government be expected to raise to high positions men who have imbibed such feelings.

It should be remembered that the same parties who use such insulting, irritating language to the people of India, sometimes adopt the same style in reference to the most distinguished members of Government. Who at one time was more vilified than the late Lord Canning? An "interloper" in Calcutta once remarked, with much emphasis, to the compiler, "The civilians are not a bit better than the natives; they are just white niggers." Another elegant term which has been coined is "nigrophilor."

Mr. Laing in his lecture on the "Indo-European Languages and Races," delivered in the Hall of the Dalhousie Institute, Calcutta, made the following remarks which ought to be indelibly impressed, on the mind of every Englishman in India:—

"My moral has another aspect, and addresses itself to Europeans as well as natives. "An interest in India is the *sine qua non* of success in an Indian career. Without it, life is a dreary banishment, burdensome to its owner, and only too often mischievous to those around. In the public service the Queen's hard bargains are those who are too dull or frivolous to feel any real interest in the glorious work before them, and who, instead of cultivating the natural history, the geography, the geology, or even the field sports of the country, and studying the languages, the character, the history, and antiquities of its people, like the many Anglo-Indian heroes who have immortalized the service, can find no better mode of passing their leisure time than in drinking bitter beer, and grumbling at India. Of such, if there be any, I can only say that I heartily wish we could pass them on like bad shillings, and send them to drink their beer and bewail their hard fate at the antipodes.

"Even in the line of private enterprise, I suspect it will be found that the man who succeeds best is generally the man who likes the country, and who understands and sympathizes with the natives. Now I think a knowledge, however slight, of such facts as I have endeavoured to give the merest outline of to-day, can hardly fail to increase the interest of every Englishman in India. I know that it has increased my own interest in it immensely, and that a smattering of Indian history, ethnology, and philosophy, picked up long before I had the remotest idea of ever visiting India, have often been of the greatest service to me.

"There is one expression, which, although I do not wish to attach undue importance to what is often mere thoughtlessness, I confess enrages me whenever I hear it, I mean that of "nigger" applied to the Hindoo population. It is really too bad that in this country, where every Englishman is on his mettle, one of the chosen band of ten thousand, who march in the van of the noblest enterprise of modern civilization, any one who calls himself a gentleman, should display a degree of crass ignorance which would almost be disgraceful in the shoe-black of a ragged-school or the sweeper of a crossing.

"The Hindoo, however dark-skinned, is no more a negro, or any thing in the remotest degree akin to a negro, than you or I. If he were a Negro, or a Red American, or an Australian, all I have been saying of the regeneration of India would be mere moonshine. But where is the Negro who could have written the *Ramayana* or *Mahabharata*, or composed the grammar of Panini—where the Australian savage who could have invented algebra and solved quadratic equations—where the Red American, who, like the Emperor Akbar's great Brahmin minister, could have written the *Ayin Akbarry*, and regenerated the finances of an empire.

"Instances like these confirm what the science of language demonstrates, the substantial identity of intellect of all branches of the Arian family. Yesterday the Greek, to-day the Anglo-Saxon, to-morrow it may be the Russian or the Hindoo, who leads the van of Arian nations; and whoever is foremost of Arians, is foremost of the world.

"In the very front of all, in the post of honor and danger, stands the little band of Englishmen in India, upon whose almost individual conduct it depends whether the connection between England and India is to be the proudest page or the deepest blot of our national annals. If by rudeness and want of sympathy, by sloth and apathy, by selfishness and degrading habits, we make the natives of India hate and despise,

where they should have loved and esteemed us, we are traitors to the cause of England and to the cause of civilization. But if by maintaining a high standard ourselves, and using our position and opportunities rightly, we conciliate respect and good-will, and maintain the *prestige* of the English name, there is no European in India, however humble, who may not have his reward in feeling that he too has not lived in vain, and he too has had a share in the work of building up of an empire."

The late Sir James Outram, in reply to the address presented to him not long before his death, remarked,

"If to anything in myself I owe such success as I may have attained, it is mainly to this, that throughout my career I have loved the people of India, regarded their country as my home, and made their weal my first object; and though my last service in the field was against the comrades of my old associates, the madness of a moment has not obliterated from my mind the fidelity of a century, and I can still love and still believe."

The following remarks by the Bombay Director of Public Instruction are, on the other hand, worthy of consideration by the Hindus :—

"It is much to be desired that influential and intelligent native gentlemen, who acutely feel and justly resent any assumption of superiority grounded on pride of race, when exhibited by unmannerly Europeans, would exert themselves to disseminate the same sound views among their countrymen with reference to the so-called, lower castes."

Notwithstanding all the faults of the British in India, the pages of history will be searched in vain for any nation that has dealt more liberally with those under its rule.* It is not an Englishman, but a Russian, who writes as follows :—

"It may be truly said, that if England were to lose India, she herself would not suffer so much as her colonies, and that at the same time the loss would be a terrible misfortune for mankind. The English in Asia represent the commencement of civilization and humanity, and if by a great and sudden effort like the present, the inhabitants of India were to shake off the power under which they now live, then, undoubtedly, they would fall under the yoke of their own bloodthirsty tyrants, and would return to all the horrors of barbarism. In reality, the English have been the saviours of India. They put an end to the reign of brigandage, and replaced it by one of justice and order. They appear as the defenders of the rights of humanity. During whole centuries the history of India presents one continual spectacle of murder and devastation. The bloody era terminates with the conquests of the English, and though their Government has not been an example of all possible perfection, it is impossible not to admit that it has been incomparably more mild, humane, and just than all other Governments under which Hindoos have ever lived."

INTEMPERANCE.

Spread of Intemperance.—The *Friend of India* has done good service by directing attention to the alarming increase in the consumption of spirits. The *Sumachar Hindoostani* asks, "Can it be that our country is only to part with its idolatry for *drunkenness?*" The following extracts from the *Friend of India* will show in some measure the state of the case :—

"As if it were not enough that drunkenness should be the national crime of the English at home, and should only too unmistakeably characterise her sailors and lower classes abroad, it would seem as though the Government of India were determined to make their heathen subjects and their own soldiers as bad as the people of the mother country. We have before this drawn attention to the canteen system which makes

* An exception must be made in the case of the Bengal ryot.

sober recruits drink in spite of their best resolutions, and invalids or kills off so large a percentage of our army in the tropics. But the guilt is greater, though the folly is not so evident, of a policy which scatters over a land of abstemious people, to many of whom their own superstitions forbid intoxicating liquors, an army of the most degraded and corrupt of all our underlings who constitute what is technically known as the Abkaree establishment. And this guilt is increased when each of the twelve Administration Reports sent in annually of the various presidencies and provinces, boasts complacently of an increase in the revenue from the sale of drugs and spirituous drinks. We write with sorrow rather than indignation, because we do not believe that the imperial Government, which has been so anxious to meet a financial deficit, has ever seriously reflected on the means by which the excise revenue is collected and increased. We are assured from the philanthropic character of that Government, that Mr. Laing and Lord Elgin only require to have their attention directed to the subject, at least to institute an enquiry into the abuses we are about to notice. We know that there must be an excise department, that a check must be placed on the appetite of the orientals who abuse stimulants. But we fear that the policy of the subordinate governments of India, and the direct object of the present system of excise, is to increase revenue by demoralising a hundred and fifty millions of people.

"We have been at the pains to compile from various sources the following table, which will shew at a glance the duty raised from the vices of drinking, smoking and and eating intoxicating articles. The table is on the whole under the truth, for Mr. Laing in his financial estimate for 1861-62 fixes the Abkaree *net* revenue at 1,327,804*l*. Sixteen per cent. must be added to the whole as the cost of collection, to arrive at the amount actually paid by the sellers. We shall not err then if we say the State this year has received 1,650,000*l*. sterling.

Place.	Date.	Spirits and Drugs.	Opium.	Total.
				Rupees.
Bengal	1860-61	33,77,108	15,48,681	49,25,726
Madras	1859-60	...	...	29,28,240
Bombay and Sind	1860-61	1,59,218	70,679	17,50,000
N. W. Provinces	1859-60	...	...	21,29,247
Punjaub	,,	...	...	7,45,357
Oudh	1860-61	6,11,383	1,42,197	7,53,580
Pegu	1859-60	...	...	4,32,419
Tenasserim	,,	1,55,068	1,33,787	2,88,855
Straits Settlements	,,	...	...	9,42,924
Hydrabad	,,	...	...	3,83,528
Mysore	,,	...	...	9,33,382
Nagpore	1860-61	...	...	4,33,843
				1,66,47,101

"Wherever we have been able we have separated opium from spirits and drugs, the truth being, we believe, that one-third of the whole revenue is derived from the consumption of opium. But these figures, without a standard of comparison, give us no idea of the evil of which we complain. If we take Bengal as a fair example of the rest of India we find how rapidly the demoralisation of the people is proceeding under our rule.—

Years.	Spirits and Drugs.	Opium.	Total.
1845-46	Rs. 21,19,358	Rs. 3,83,666	Rs. 25,03,024
1855-56	27,88,430	8,44,495	36,32,925
1859-60	32,91,535	11,85,951	43,77,486
1860-61	33,77,108	15,48,618	49,25,726

"Here we find that in fifteen years the excise officers have raised the revenue just a hundred per cent. If we allow a little for an increase in the duty on gunjah, rum and country spirits, we have at least a consumption of deleterious liquors and drugs extended in fifteen years by 80 per cent. among a population whose increase is believed to be trifling. Do our readers realise what this means? All over India during the most enlightened period of our rule, the number of drunkards and drug-consumers has increased by one-half, and those who drank and poisoned themselves before have largely increased their consumption. Yet the compiler of the Bengal Report writes—"The increase of Rs. 3,93,733 in the net revenue of the past year (1860-61) is *very satisfactory*."

The following remedy is proposed :—

"Reduce the number of licensed shops. But this would encourage smuggling; drunkenness would not diminish and lawlessness would increase? The same argument was worn threadbare by the publicans of Edinburgh and Glasgow; but yet when the Justices of the Peace were firm in refusing licences, the result of the reduction was found to be a remarkable diminution of vice and crime."

"We call upon Government for enquiry and action."

CEYLON. Intemperance has spread with equal rapidity in this Island. The revenue derived from the sale of the Arrack Farms has increased from £35,963 in 1837 to £113,000 in 1861,—the amount having trebled within twenty five years. There are 1629 taverns, or one to 1,152 of the population.

Total Abstinence Societies.—Without denying that there is the highest sanction for the moderate use of fermented liquors, Missionaries in some parts have considered it expedient under the present circumstances of India to refrain from their use. The people are prone to run from one extreme to another. Spirits threaten to be as destructive among the Hindus, as "fire-water" among the American Indians. Some Native Christians, apparently of great promise, have fallen victims to intemperance, in spite of every effort for their rescue. Till more strength of character is gained, it seems desirable to discountenance entirely the use of intoxicating liquors. The chief objection will probably be, that Europeans in India cannot dispense with them without injury to health. This may be questioned *as a rule*. In cold countries it is maintained, that they are necessary to keep one warm, while they are injurious in a hot climate. Here the opposite is asserted. The Missionaries of the American Board are the warmest advocates of Total Abstinence in India. What is their experience?

The Report of the Mahratta Mission, noticing the death of Miss Farrar in her 67th year, adds, "It may be matter of interest to some to know, that for 20 years before Miss Farrar's death no Missionary or Assistant Missionary connected with the Ahmednugger Mission had been removed by death, while labouring in the field."

With the exception of the Rev. D. Scudder, who was drowned, during the last 15 years, there has been no death among the adult members of the American Madura Mission, now 31 in number. Since the commencement of the American Arcot Mission 12 years ago, no Missionary has been removed by death.

Opium.—The *Friend of India* also notices the efforts made by Government to extend the cultivation of this deleterious drug :—

"Whether we look at China or India the evil is a terrible one for a Christian Government to become responsible for. We read in the last Revenue Report of the North-Western Provinces :—"The cultivation of opium is being extended with great vigour and marked success, under instructions from the Calcutta Board, by the Opium Agent at Ghazeepore, who has sought the aid of our Revenue officials in inducing the cultivators to receive his advances." In 1861-62 the Opium Agent triumphantly reports to the Board that "the net increase of cultivation over 1860-61 is 60,503 beegahs; and 32,476 over our largest year of cultivation known in this Agency, when it was 1,87,924 beegahs in 1853-54. In the present season there are 2,20,370 beegahs under poppy cultivation. As shewn by Mr. Swinton, the increase of this crop tends to the security of the Revenue, and to the present material prosperity of the cultivators." In Bengal and Oudh, the case is still worse. Well may the Board remark "whether on higher considerations the success of the Government Agency in increasing the growth of opium and stimulating its traffic be matter for congratulation, is not equally certain."

"The sole excuse for the present system of excise and opium monopoly, which are both indefensible and are *the* blot on the fair face of the Government of India, is the necessity for revenue. We have more than once shewn that the Abkaree system will be stripped of all objections if the number of shops be limited at the discretion of the magistrates and justices of the peace, as in England, and if officials be led to believe that the prevention of drunkenness and smuggling and not revenue is the first object of the State. The loss of revenue here would be far more than made up by a saving in our jails, judicial and police establishments. Inexorable figures shew the truth of this in England. As to Opium, let Government gradually divest itself of the monopoly, as it is doing in the case of Salt. Moral considerations apart, the time has surely come when the last relic of the trading East India Company should be swept away. In its place adopt the system of free cultivation with an export duty and an acreage tax, such as obtains in Malwa. The revenue need not suffer one farthing, and the system can be worked with as much ease in Behar and Benares as in Malwa. This proposal was concurred in by Sir Robert Hamilton, whose large experience of the Bombay system as Resident at Indore and controller there of the whole of the Malwa Opium traffic, gives his opinion a special and a practical value. Thus the Government of India will cease to be, what it literally is now, the keeper of gin-shops and seller of opium; the deliberate propagator of the worst forms of vice among a people whom Sir Charles Wood forbids it to educate; the sole supplier of intoxicating drugs to a foreign nation still destitute of the only principle which will enable it to resist their abuse."

BENEVOLENCE.

Vast sums of money are devoted to objects of charity by the natives of India, but in many cases their benevolence is very misdirected. The Bombay Presidency is specially noted for such gifts. The following review is from a Parsi Newspaper, published in Bombay, the *Rast Goftar* :—

"We propose to-day to take a brief survey of the native charitable institutions of Bombay. The most prominent of these are the Jamsetjee Jeejeebhoy hospital, various dispensaries, the pinjrapoor,* the District Benevolent Society's dhurmasallas,† also dhurmasallas connected with temples, such as that of the Hon'ble Juggunath Sunkersett, and with mosques. The hospitals, the dispensaries, and the District Bene-

* Asylum for brutes. † Houses for travellers.

volent Society's dhurmasalla are under deep obligations to the late Sir Jamsetjee Jeejeebhoy, whose charities were more than princely, and are also to be witnessed in schools, causeways, roads, tanks, wells, dhurmasallas, &c. The charities of Sir Jamsetjee, it is not often in the power of a single man to repeat. For a short time it was supposed that the very largeness of Sir Jamsetjee's gifts deterred others from giving smaller ones; that time, however, is past, and the Parsee gentry have contributed with singular discrimination and liberality to works of charity. They have now rightly included dispensaries and schools for the poor, as amongst the best charitable objects; accordingly we find that the institutions we have mentioned above, are indebted to Government, to the European public, and to the Parsees, for their establishment and endowment. We must except, however, the pinjrapoor and the dhurmasallas in connection with Hindoo temples. It is perhaps not well known to the European public that the establishment of the pinjrapoor, a peculiarly Jaina institution which may be traced to the time of the Emperor Ashoka, was mainly due to the exertions and liberality of the late Sir Jamsetjee Jeejeebhoy, whose humane feelings would not be confined to all classes and creeds of men only, but extended also to the lowest order of beings. The Banias failed to make up the sum assigned to their share, and the institution is now maintained and has been greatly enriched by taxes on corn and other necessaries of life. With the exception of the Juggunath Sunkersett English school, (*his Sanscrit College appears only in the Almanacks*) and the Sunkersett charitable dispensary and the dhurmasalla connected with the temple at Govalya and also the girls' schools endowed by Sette Munguldass Nathoobhoy and Bhugwandas, and one or two establishments for supplying food to the poor for a day or two by the late Bhaidas Sukhidas and another Bania, we do not know of a single establishment by any Hindoo gentleman in Bombay that can be adduced as an example of Hindoo liberality to an enquiring foreigner. The Mumbadavie tank was constructed scores of years ago and so was the Walkeshwar tank. A Bania gentleman constructed the Breach Candy tank. The miserable temples round Bombadavie belong to the Banias and one to the Hon'ble Juggunath Sunkersett. The Bholeshwar temple was constructed by the Shenvie Brahmins and the adjoining temples by a rich tailor and a Purbhoo. The late Dhakji Dadaji constructed a handsome temple at Breach Candy. The late Kurumsi Ranumull constructed the singular Hindoo pagoda at Byculla Railway station, and this is the only Hindoo gentleman who spent nearly half of his large fortune in constructing tanks, wells dhurmsallas, &c. The steps leading to the Elephanta cave were constructed at the expense of this gentleman. If to this list we add a few small temples in Walkeshwur, Girgaum, and Parell, and the large temples of the now notorious Maharajas of the Vaishnavas and of the Maharajas of the Jainas, and a few mosques of the Mohammadans, we shall have completed a catalogue of the religious and charitable native edifices and establishments of Bombay. The Parsee undoubtedly shines as the most discriminating and the most liberal citizen; his wealth and numbers are decidedly inferior to those of the Hindoo. Are the Hindoos then less liberal and less religious than the Parsees? A careful enquiry will show that the Hindoos actually give large sums for what they consider charity, and it is only on account of its being misdirected and spread over the sacred places of India that the Hindoo appears exhausted and little able to contribute to those objects of civilized charities, such as libraries, schools and dispensaries. It is not an uncommon event in Bombay, when a rich Hindoo dies, to see sums of money from twenty thousand to a lakh of rupees spent in the expenses of his funeral ceremonies in feeding so-called Brahmans of all sections, not only in Bombay but in Cutch and Kattyawar, Marwar, or Malwa, at Mathura, Prayag, Benares, Gaya and Jagonath. Often, a permanent endowment is made for the distribution of food to, it is to be regretted, idlers and vagabonds who roam over various parts of India. Presents to the priests form a large item of the expense: its low class of men are superior in arts of flattery and of exciting the religious impulse. Accordingly the worship of Brahmans with personal gifts and endowments to Brahmanical establishments are inculcated with untiring zeal, perseverance and cunning, unknown perhaps in any other quarter of the globe. If a Bania widow is disposed to be charitable, she is told to present her fifty thousand rupees to the Maharajas, another spends a little fortune in feeding all the vagabond Brahmans of Bombay, for *no respectable Brahman would attend such dinners.* Another constructs a small temple at Nasik to add to the numberless abodes of darkness of which the Brahmans cannot take care, and which often shelter Paria dogs. A fourth thinks her money is best applied in feeding all her caste people. A fifth is for employ-

ing a hundred and eight Puraniks to read the Purans in *seven* days, and afterwards not only herself rewarding them liberally, but inducing others to wait on the sacred spectacle and make presents according to their position and means. Another proceeds on pilgrimage to Punderpoor or Nasik, to Mathura or Benares, to Hurdwar or Rameshwar; and there are places and priests enough to absorb the wealth of Ahalliabaie or Crœsus. We have only spoken of the charitably disposed widow, but an orthodox Hindoo with even moderate means makes it a point to visit these places of pilgrimage at least once in his life-time. Benares is the road to heaven. The dust of Mathura, Brindaban, the scene of Krishna's loves and sports, is greater than heaven to the Vaishnava; and the places are carefully taught to be *one inch* nearer to heaven than Benares. The people of Bombay and other parts of the Presidency last year proceeded to wash their sins in the Godaveri at Nasik and Trimbuck, the Brahmans of which places have become rich enough to lead a life of idleness for the next eleven years. The scene is transferred this year to Wai, and other places on the Krishna. The wealth of Bombay, we are not surprised, has not yet produced any public work worthy of its greatness and riches; the energies of its people in that respect are expended on distant sacred places to convert idle and dissolute Brahmans of Benares and Gaya into profligate Nawabs. The Khoja merchants have erected tanks and dhurmsallas in their native countries, and are only lately building a school at the risk of having their throats cut any day by bigotry and priestcraft of the worst sort. The Jain cotton merchants of Bombay spent two lakhs of rupees this year in pilgrimages to Jaina sacred places in Kattyawar and Cutch, and in constructing a Jain temple in the last country. The Mohamedan wastes his energies on the arid soil of Arabia in paying homage to the Kaba. He undergoes toils by sea and land which prove the ruin of thousands."

The Editor concludes with the enquiry, who is really charitable?

"Is the Sett who drives along the high road, throwing on both sides silver and copper change to hordes of miscellaneous beggars who are sitting for hours in expectation of the great man's carriage charitable? A person swallows quantities of dirt in the shape of gold and silver—the hard earned gains of poor men and women, and afterwards goes on pilgrimage to wash away his sins and drinks quantities of some unnameable material to drive off his immaterial sins; is that man charitable? A person goes on cheating Government and the public of enormous sums of money, and builds ten houses for travellers and feeds one thousand able bodied idlers daily; is he charitable? A person prides himself upon his catholicity and philanthropy, and is not yet ashamed of dirty work for the sake of paltry gains; is he charitable? We could go on extending the list *ad infinitum*, but we forbear. Let people catechise their own selves, and the rest may be safely left to their own consciences."

But, latterly, Native gentlemen of Bombay have made princely donations for very praiseworthy objects.

Lancashire Ball.—The *Englishman* has the following remarks on this mode of charity:—

"Solomon says that there is a time to weep, and a time to laugh, a time to mourn, and a time to dance. The good folks of Calcutta, however, appear to think that it is best to do all these things at once, and accordingly, being extremely depressed at the sad condition of the Lancashire weavers, we are going to solace ourselves with a little dancing. Nothing could be more appropriate, or more indicative of the triumphs of civilization. The barbarous Red Indian occasionally favours his admiring squaws with a war dance prior to engaging his enemy; but this is a very different thing from the Christian philanthropy of the nineteenth century. With us the sufferings of our fellowmen are naturally associated with waltzes and polkas; and with that large-hearted charity, which is one of the noblest characteristics of the Anglo-Saxon race, we pity the poor weavers, play up old gooseberry, hands across and down the middle."

FEMALES IN INDIA.

In the following chapter facts illustrative of the condition of Females in India, and notices of efforts for their improvement, are

brought together, instead of being treated of separately under different heads.

Early Marriages.—The *Indian Reformer* translates the following notice of the marriage of two children from the *Paridarshak* :—

"On the 5th of Phalgun the marriage of a Kulin Brahman boy of seven years of age was celebrated with all the accompaniments of European bands, chandeliers, and fire-works. The milk-fed boy, sitting on the hymeneal seat and not seeing his mother near, began to cry. The bride also set up a cry through sympathy. There was in the company a Sircar with a cane, who showed as if he was going to strike them, at which the bride and bridegroom stopped crying. The Bhattacharjeas in the meantime repeated the mantras and finished the ceremony. That night in the bridal chamber the bridegroom continued crying and saying, "where is Mamma ?" with such vehemence that the poor boy made himself hoarse. O ! Bengal, how hast thou fallen."

Widow Re-Marriage.—The movement in favour of this reform is gradually making progress, though much more is *said* than is *done*. A correspondent of the *Bengalee* gives the following notice of a Meeting held in Calcutta :—

"On the 17th instant, a meeting was convened at Aherytollah at the premises of Baboo Radha Cant Sen, to decide whether widows should be married or not. Baboo Nundo Lal Sen was unanimously voted to the chair. The Chairman opened the meeting with an address which comprehended every argument that justified the marriage of Hindoo widows. Baboo Romanauth Law followed the speaker and perused the resolutions, which were intended to bind the men of his caste to one unanimous practice and defend from excommunication those who might have the moral courage to practically solve the question of widow-marriage. The more enthusiastic of the gentlemen present then earnestly desired the audience to subscribe their names to the paper, in which the resolutions and the conditions of the social compact were engrossed This was an hour of trial. It discovered the workings of the minds of the persons who honored the meeting with their presence. While the minority approving of the resolutions hastened to put their names to them, the majority withdrew from the assembly on the wings of the wind."

The *Mofussilite* mentions the following change in a barbarous custom :—

"The Maharajah of Putiala is earning an enviable reputation as a reformer. He has at a stroke cut away by the roots one of the most monstrous and inhuman customs which prevail among the Khutree sect of Hindoos. Whenever a man dies, the wife must mourn for four years, and during that time maintain a miserable seclusion ; she must not eat in public, or uncover her face all that time. With a sentence, Putiala has abolished this, and announced that fifteen days shall suffice hereafter as the limit of such barbarous privation. The contagion of this reform has spread to Delhi ; the leading people have been encouraged to address the Putiala chief for information as to how they should shape their course in an innovation so civilized and so entirely desirable."

Female Mutiny.—The Hydrabad Correspondent of the *Englishman* writes as follows :—

"We have had the amusing spectacle of a mutiny, to obtain their arrears of pay, among the ladies of the late Suli Mangah. The house in which they reside commands the Chowk, a square in which a market is held every evening. The ladies stored a quantity of stones and made such good use of them, that the shops around the house were closed for the day, the passage of the streets in its vicinity obstructed, and no market held. The Nizam, who alone could meddle in this matter, deputed the minister

to settle it. He promised the ladies they should be paid in five days. His word, as it always is, was readily accepted. The affair did not pass, I understand, without some execution being done; five or six heads are said to have been broken."

Visits to Hindu Ladies.—The following extract is from the *Friend of India*:—

"Lady Frere is making most praiseworthy efforts in Bombay to induce the wives of the native gentry to meet her in public. Bombay is a much better place for such an experiment than Calcutta or Madras, the native community being much more public spirited and enlightened. The *Indu Prakash*, translated in a Bombay paper, remarks on the plan—"the great drawback is that Hindoo ladies are not educated. They do not know how to sit or behave in a durbar. Native ladies will only stare at each other and sit silent. The case is different with European ladies. They are clever and intelligent, skilled in dancing, music, and the fine arts. When such opposite natures are mixed together, it is not possible that mutual sympathy should awaken in each other." The zenana system according to which, in Calcutta, English ladies visit Hindoo families and teach them, succeeds in Calcutta, but it requires on the part of such ladies a knowledge of the vernacular, which few with the cares of married life can afford to acquire."

The difficulty about ignorance of the native language may be overcome by an interpreter. Lady Frere subsequently visited some native ladies of rank at Poona, accompanied by a pupil of the Free Church Mission Female Boarding School acquainted with English and Marathi.

The *Indian Mirror* states that at the opening of the Victoria Gardens, Bombay, Lady Frere gave expression to the following sentiments:—

"I hope that many of my friends amongst the young native ladies around me will realize the pleasure which English ladies find in their gardens, and which no lady in her dominions enjoys more than Her Most Gracious Majesty whose name these gardens will in future bear."

Female Education.

Native Efforts.—The *Indian Reformer* thus describes the state of things in Bengal:—

"In the progressive development of the Bengali character, the volubility of the tongue may be precipitated into energy of action, but, in the meantime, its prevailing characteristic is vapid talk. One of our national poets, describing the character of a certain individual, says—"*He was mountain-like in words, in deeds mustard-seed like.*" It is not too much to say that, in those words is comprehended the predominant feature of our national character. We have no doubt that, under the influences of sound education, of improved social institutions, and of a pure faith, the national character of the Bengali will undergo a glorious transformation; but, in the meantime, its chief characteristic is words, words, words. Of this tendency of our national character we shall now give one illustration. For the last forty years and more we have been talking at an immense rate on the benefits of female education. Were that talk reduced to writing, it would probably cover miles of foolscap. At this moment that subject is discussed in every Debating Club in the land—and in Calcutta there are as many Debating Clubs as there are lanes in it. What has been the result of this endless talk? *Nil.* The late Hon'ble Mr. Bethune put forth the greatest exertions for the education of Hindu girls in Calcutta. He raised a handsome edifice in the native part of the city for a girls' school, engaged the services of an accomplished Lady Superintendent and able subordinate teachers for it, and in its rules and regulations respected every native custom and prejudice. What encouragement did that benevolent man receive.

from native gentlemen in the noble work on which his heart was set? Why, native gentlemen, with a few honorable exceptions, for the most part, looked on the scheme with cold apathy, and some even put obstacles in the way; and the Bethune Girls' School is at present attended only by about fifty girls. Half a century of talk has ended in such slender performances."

In December, 1862, Baboo Kissory Chund Mittra, at a Meeting of the Bethune Society, delivered a very able lecture on, "Hindu Women, and their connexion with the improvement of the country." Among those present were the Lieutenant-Governor of Bengal and some other members of the Legislative Council, as well as many Rajahs and Baboos. The native speakers censured their countrymen for their empty talk on the subject; they declared that the time for action had come. So much enthusiasm was displayed, that a stranger would have supposed that the hour of the deliverance of India's daughters had drawn nigh. Alas, alas, the result accorded with what the Rev. Dr. Duff, the Chairman of the meeting, said had been the case for upwards of thirty years.

MADRAS.—There are a few female Schools in Madras supported by Native Associations and attended by the children of respectable families.

BOMBAY.—More has been done by the people themselves for Female Education in Bombay than in any other part of India. The Parsees have taken the lead. There are four Day-Schools in Bombay, attended by 625 pupils. Four of the teachers are Native Females, formerly pupils. Parsee Ladies have not only given liberal donations to the School Fund, but in some cases have visited and examined the Schools. There are also Female Schools at Surat and one or two other places attended by about 300 children.

There are three Marathi and two Gujarati Schools, attended by 403 pupils, supported by a few leading members of the Hindu community. The expense of the Gujarati Schools is borne by one gentleman, Mangaldas Nathubhoi, and what is still more pleasing, his daughter is one of the pupils. One of the most promising features of Female Education in Bombay is, that the Schools are attended by the children of the first rank in Native society. Sir Bartle Frere presided at the last Public Examination.

Government Female Schools.—In *Bengal* there are 15 Girls' Schools, attended by 530 pupils, receiving grants-in-aid. In the *North West Provinces* "Schools for females are progressing. Those in the neighbourhood of Agra are 17 in number, and are well attended. Other Girls' Schools are to be found in the Etah, Mynpoori, and Shahjehanpore Districts; added to this is the fact that many of the Government Village Schools are now attended by girls as well as boys." In *Oudh* the School established at Lucknow, through the personal exertions of Colonel Abbott, for the education of the daughters of Europeans and Eurasians, continues to flourish. In the

Punjab female schools have increased in number from 38 to 52; the pupils from 812 to 1,312. 34 of the schools, attended by 1,052 pupils, are in the Jullundhar District: all the children, except 40 Hindus, are Mahomedans. The best of these schools has been thus reported on by a Lady who inspected it:—

"The native lady in charge, Hyat Bibi, was greatly deserving of commendation. She was a well mannered, intelligent person, and appeared to have perfect control over her scholars. The elder girls read several Persian and Hindustani books, among others the Gulistan. The little pupils were all clean and well dressed. Many of the Schools have been provided with an instructress in needle-work, and the girls have begun to learn writing. This was an innovation; the general opinion being that there might not be much harm in women learning to read books, but that they could not possibly make a good use of writing."..." My visits and the little presents I made them, seemed to create a great excitement, and immediately after my departure, some 30 or 40 little girls enrolled themselves as scholars."*

These Schools owe their origin to the exertions of Captain Elphinstone, the Deputy Commissioner. They show what might be done if the Officers of Government throughout the country took a similar interest. The *Bombay* Administration Report contains no reference to female education. In *Madras* the Mission Schools aided by Government contain 4,132 pupils, of whom 973 are Hindus, 33 Mahomedans, and the remainder, Christians.

In 1861, the *Ceylon* Government supported 5 Superior Girls' Schools, 10 Anglo-Vernacular Girls' Schools, and 5 Vernacular Girls' Schools, attended by 882 pupils.

Girls learning with Boys.—In the Report on Education in the North-West Provinces the following passage occurs:—

"The influence of the Halqabandi (circuit) system is drawing girls as well as boys together for instruction. In the Bulandshahr district 23 girls attend at four different schools with the boys. In Budaon there are a few. In Shahjehanpore more than 30 girls, of ages varying from 5 to 10, are found in the Halqabandi schools."—p. 30.

This is common in many Mission Schools. In Madras some respectable Natives themselves proposed that a school for girls should be under the same roof as one for boys. The advantage is, that their brothers can take them to and from School.

It is desirable on many accounts that this system should be encouraged. In itself, till the children reach a certain age, it is the best plan. When the schools are properly conducted, both boys and girls benefit by the arrangement. There are special reasons for it also in India. It is a matter of extreme difficulty to obtain competent female teachers. In many cases the Schoolmaster's wife might be able to teach needlework to the girls for an hour or two a day, though she might neither have time nor ability to take entire charge of a girls' school. Another reason is, that it would gradually tend to break down the seclusion of the Zenana system.

* General Administration Report, 1861-62, para 82.

For girls somewhat advanced separate instruction is preferable. There are greater difficulties connected with their mixing with the boys; they should study at least one class-book containing lessons on domestic management, &c.; and they require more time for needlework.

Mission Female Schools.—The following statement, shewing the progress of Female Education during the last ten years, is taken from the Statistical Tables by Dr. Mullens:—

	Pupils in Day Schools.		*Pupils in Boarding Schools.*	
	1852.	1862.	1852.	1862.
Bengal	669	1,031	830	946
N. W. P. and Punjab	242	879	175	719
Bombay	1,222	1,157	101	269
Madras	6,639	8,988	1,470	2,019
Ceylon	2,747	3,844	203	145
Total...	11,519	15,899	2,779	4,098

The total number of pupils has increased from 13,298 in 1852 to 19,997 in 1862. There is one very gratifying change. Formerly the Hindu girls nearly all belonged to the lowest grades of society, and their attendance was secured by pecuniary rewards. Now, especially in the Madras Presidency, some of them are of respectable parentage, and instead of receiving any thing from the Missions, they pay school fees. This is the case even with *Muhammadan* girls attending the schools of the Free Church at Poona.

Training Class for Native Widows.—As a rule every female in India marries. Great difficulty has been found in obtaining the services of female teachers. Sometimes their husbands cannot be employed in the villages where the schools are required; domestic cares are often another obstacle. Hence it has been proposed to turn to account the large class of Native widows. Their situation is frequently very wretched, and they would gladly offer themselves for employment. It is true that their reputation for morality among the Hindus is by no means high. Still, if they have enjoyed a good Christian education, and are carefully selected, they may be made use of with advantage. Mrs. Blumhardt of the Church Mission, Krishnagur, Bengal, gives the following encouraging description of a training class for widows:—

"I am most thankful to say that, up to the present time, everything has gone on most satisfactorily, and you will be glad to hear that no disappointment of a painful nature has obstructed our work, although fears had been expressed about the practicability of such an undertaking; and we have every reason to hope that, with the Lord's blessing and judicious management, we may be able to train up female teachers, who are just now so much in demand for schools and private families."

"We have not been able to collect as many widows from our district as we could have wished, and one of the reasons is, that we can, as a matter of course, only receive such widows who have been previously brought up in some one of our mission schools, and consequently possess already the groundwork of education, upon which we can

build. During the last year we had five widows on the list, but one of them being deficient in intellect, we permitted her to go home after receiving instruction and support for about six months. Another widow came to us only a few days ago, whom we now keep on probation, till we receive further particulars about her character from the Missionary from whose district she comes; so that with her we have now five widows on the list. This is only a small beginning, but we are greatly encouraged in this new sphere of labour."

"The mode of instructing these women is as follows:—Each of them takes in the morning a small class of the infant school children, to teach them the first rudiments of the language, or to read easy books with them. From nine to ten A. M. the children receive instruction in the gallery on various subjects, and these women in turn take the lead in giving these lessons, by which they gain practice. In the afternoon, the widows receive private instruction for three hours, in the Bible, Arithmetic, Geography, History, and other useful knowledge. The report of this small institution has already become a little known among the natives; and, only the other day, an application was made to us for one of these widows by a very respectable native zemindar, about forty miles away from this, who wishes to engage her services in his own family. My husband is just now corresponding with this native gentleman, and wishes to know on what terms he would receive such a widow, and what protection she would have to expect from him, &c. Another application for a female teacher we had the other day from a respectable native in the town here: and this place is now supplied by the wife of a Christian teacher, both of whom were brought up in our schools."*

"*March 20th.*—Since I last wrote, one of the widows has left us, and is now usefully engaged in a female school as teacher in a village called Grinehar, which is about two days' journey from this. The school was opened by a respectable native, and the Missionary at Berhampore, Mr. Bradbury, has appointed her brother preacher in the same village, so that she will have both the protection and comfort of having a relation near her. Our prayers have followed her and we trust she will be the means of bringing many Hindoo daughters to the knowledge of the truth that is in Christ Jesus. We have now five widows under instruction, and we hope that before long the number will be increased even to twelve."

Zenana Schools.—Miss Mullens reports as follows:—

"We visit every week eleven houses. There are 74 women under instruction. A few of these have begun learning English; but we do not allow this till they have thoroughly mastered Bengali reading. The women this year paid a good deal for their materials for work, and three families from the beginning of next year are to pay for their carriage hire. All the women give us a warm welcome whenever we go, and a great many are learning that education is a precious thing which they wish to possess. A Native Christian woman visits these with me, and in many of the houses reads and explains the Bible. Though no positive fruit has yet been seen, we hope it will be. The interest is deepening not only in ordinary things, but in Christianity itself."

Other efforts are made in Calcutta in connection with the Female Normal School and the Church Missionary Society. Dr. Mullens states that there are in Calcutta 25 Zenanas regularly visited, and at least two hundred ladies under instruction and a hundred girls.

Mrs. Sewell, of the London Mission, commenced a Zenana School at Bangalore. A highly respectable Brahmani widow, a former pupil was the teacher. Before a month had expired her caste-people raised such a storm of opposition, that she was intimidated and declined going on with it. The Brahman, in whose house the school met, was prevailed upon to allow his daughter, 12 years of age, who had been a pupil in the Mission School, to act as teacher. Mrs. Sewell reports:—

* *Female Missionary Intelligencer*, July, 1862.

"This has succeeded to some extent, but she is too young to do as well as we could wish. Sixteen Brahmini girls, one Rajput, and two ladies attend. On one occasion we took with us a respectable and educated native Christian woman to prepare a little of the work, also thinking her presence would be a great advantage to our youthful teacher. The children were delighted with her quiet and gentle manners, and with their own better progress; but the parents took offence, and it was well nigh putting a stop to the school.

"This effort though small at present, brings us into contact with several native ladies whom we could not reach in any other way, and whose influence is great. With some of them fancy needle-work is attractive, while a few despise it and think highly of book-knowledge. Besides regularly visiting these places once a week we visit several families occasionally, conversing and reading with them. Some of these visits have been interesting and pleasant, and have been well received."

Intercourse during Tours, &c.—The wives of Missionaries who accompany their husbands on preaching tours, may find valuable opportunities for reaching Native Females. The Rev. J. Fuchs, Benares, writes:—

"Another circumstance worth mentioning on account of its novelty was that of the women coming to Mrs. Fuchs. The first day she accosted some that were passing by, who after a little hesitation came up to her and sat down on a carpet, where Mrs. Fuchs commenced to converse with them on different subjects, which they could understand, and showed them Bible pictures. These women returning to the village made it known, what they had seen and heard, whereupon the women, that and the next day, came in large numbers from 20 to 30 at a time, and the following day three or four, but from morning till evening, and some came every day. They spoke without reserve of their household affairs, their children and also of their sorrows and trials. One in particular spoke of her inconsolable grief of having lost all her children, having only one grand-child remaining. She and the other women present were very much struck by hearing, that the true God, whom the Christians worship, was near to them, that in prayer they could tell him all their griefs, and after this life were permitted to live with him, when he would wipe off their tears from their eyes, set them free for ever from all sufferings, and reunite them with those whom they loved on earth. This was a thing, they said, they had never heard of and confessed, that they live without hope in the world."

Mrs. Fuchs mentions the following suggestion as having been made to her:—

"Yesterday, when a party of native ladies, who had listened attentively to the word of God, were going away, a very nice elderly one asked me, how it was I did not wear a nose ring? I told her it was not the custom in my country, and that the Bible told us to think more of the embellishment of our hearts by grace, than the adornment of our persons. "Well," she said, "we had no idea that there was a country in which nice ladies, live without nose rings; but now," she added, in a coaxing way, "now you know where to get one, do put one on your nose, you will see how beautiful it will make you."

The Loodiana Mission Report contains the following passage:—

"Mrs. Orbison (Rawal Pindi) has commenced going to the river side in the mornings, to read and talk to the women who assemble there to bathe and fetch water. This seems to succeed better than going to their houses, and is practicable where a female school is not."

Incentive to Female Education.—The Rev. J. Bradbury, Berhampore, thus notices a favorable change which has taken place to some extent:—

"Now many appreciate education, perhaps not so much for itself as for the advantages which accompany it. The higher class cannot any longer dispense with it, as without it they cannot maintain their present position in society, for if their daughters continue uninstructed, they must marry in families much below them, because the students of our Schools and Colleges, who are conducted through every branch of learning, are declining, it is said, to receive as wives those who are unfit to be their companions in civilised life. Over the minds of a people who are keenly alive to their secular interest, this consideration will have a powerful influence; mammon is their principal deity, and to attain worldly advantages which can in no other way be reached, they will discard usages that have been revered for ages, and have the female members of their households educated that they may be allied to persons not inferior to them in wealth and station."

If educated young men declined to marry ignorant women, much would be done for the advancement of female education.

SOCIAL REFORM.

The following Lecture, delivered by Mr. Karsandas Mulji before the Budhivardak Society, Bombay, will give an idea of the topics engaging the attention of native Reformers, and the mode in which they are advocated. It may be mentioned that the reunion at Dr. Wilson's, was held in honor of the lecturer.

GENTLEMEN,—I beg to make a few observations on reform. The subject is important, and well worthy of our consideration. I must admit my inability to do justice to it. It is not my intention at present to dwell much upon each of the points of Reform. I wish to draw your attention only to the most important of them. Let us consider what these are. We shall also consider, why is there a general dislike of Reform among our people? What Reform has been effected within these few years? What yet remains to be effected? And lastly, what means should be used for its thorough and universal introduction among us?

First, then, what are the principal points of Reform? There are some customs amongst us which are pernicious; some disgraceful, and others most prejudicial to our moral and social interests. These we should try to abolish. Again, those customs of the civilized nations which are truly beneficial we should try to introduce among us. You may perhaps ask what are those customs that we should put away and those that we should adopt? You may further inquire, why it did not occur to our forefathers that some of their customs were most injurious; and why did they not select the useful ones of civilized people? I beg leave to explain briefly this matter. It is because our forefathers lived in ages different from ours. It may be that some of the customs which we now find hurtful were not so in their times. It is probable that in reference to others they have committed blunders. We must admit that men are liable to err. Some years ago it was the law of England that persons who committed forgery should pay the penalty of their life. The law remained in force for many years, and several persons were put to death for this offence. When English people first became rulers of this land, Maharaja Nandkoomar, a native chief, was the first victim of the law. Had the English people thought of adhering to this cruel punishment, simply because their forefathers had enacted it, what should we have thought of them and their justice? But they knew that their forefathers who framed that law were men, and not infallible beings, and consequently were liable to fall into errors. We must then take the same view of the case before us. Our forefathers were erring men, and if they have committed any blunders is it right that we blindly follow them in these? You will at once join me in saying, "If they have erred in any matter, let us try to amend it."

Now, then, what are those customs which we should abolish, and those which we should introduce?

1. *The custom of early marriages.*—It is the chief source of all our social evils and degeneration. It is to its pernicious influence that we owe the want of sufficient physical strength and mental energy. We often hear of British statesmen of seventy

and eighty years old debating in Parliament with great force and energy. Where shall we find such men amongst us? Look at our boys of fifteen and seventeen, and girls of twelve and thirteen years of age. Several of them become parents at that early age. What vigour and energy could be expected from the children of under-aged parents? Compare our children with those of Europeans in point of health. Ours are generally pale and weak; whilst those of Europeans are robust and strong. If we do not take immediate steps to prevent early marriages, I shudder to think of much utter degeneration that awaits us.

2. *Caste System.*—This abominable custom is a terrible stroke to union and nationality. India cannot boast of one united nation. Divided and subdivided as we are in multitudinous sects and tribes, we can have no sympathy with one another as a nation. When the different classes of a community have no social intercourse with each other, how can we expect them to have fellow feeling amongst them? So long as this awful system exists, so long there will be no union, no patriotism, and no reform. Caste as it exists now was not known in the Vedic age. It is true that there were in those days four divisions of people, but these were on account of their different professions; and people of one division could freely dine and intermarry with those of another. I recommend to your notice the Prize Essy on "Caste," by the well known Gujrát Poet Dalpatrám Dayábhái.

3. *Heavy expenses on marriage and death occasions.*—Our people incur heavy expenses on marriage and death occasions. They give large feasts to their caste fellows, and feed large numbers of idle Brahmans. Owing to this they seldom enjoy affluent position for any length of time. Whatever they have earned by diligence and industry they squander away on these occasions. A blacksmith or a cultivator who by hard-working collects a few hundred or a thousand rupees in his life-time, spends away nearly all, and sometimes, more than what he possesses. Several of them incur heavy debts. As long as this custom exists, we shall not become an opulent people.

4. *Keeping our females in pardá or zanáná.*—This custom has been evidently borrowed from the Mussulmans. Why should our females, who are gifted with the organs of sight and faculties of mind, be locked up in rooms? Why not allow them to enjoy public amusements? Why not allow them to take the benefit of the open air, and observe the works of nature and art? By keeping them in *pardá*, we keep them as ignorant as the savage people. Unless we give them proper liberty, their minds will never be cultivated, and consequently we shall have no domestic comfort and happiness.

5. *Loading children with ornaments.*—We lead wicked persons into temptation by loading our children with ornaments. We often hear of unprincipled men, not unfrequently are they domestic servants, putting innocent children to death in order to obtain the ornaments on their persons. Let us rather decorate the minds of our children with education than their bodies with ornaments of perishing gold and silver.

6. *Allowing our females to visit the temples of evil-minded gurus.*—I speak more in a moral than religious point of view. The acts of these gurus are well known to the public; and now it remains with us to stop our females visiting their temples. There will be no improvement in our moral state till this demoralizing custom is abolished for ever.

7. *Beating breasts when death occurs.*—This and some other customs are disgraceful to notice. On the occasion of death our females beat their breasts in open streets. Most of them take out the upper part of their *Saris* (dress), and keeping half their breasts open, beat them with both their hands. Some of them jump whilst beating and cry *háe! háe!* And all this is done openly! What a shameful sight it is to behold. Even our *Shethiás* allow their females to join in this hateful scene.

8. *Our marriage ceremonies.*—Most of our marriage ceremonies are not only unnecessary but shameful. They have not the slightest sanction even in the *Shástras*. They are different in different sects. In one sect of the Daxnees the bride-groom and the bride are made to sleep on a bed in sight of all those who attend the marriage party. Again, the females of the Gujarati and Kutchee Hindus sing in the presence of their fathers, brothers, and other male relatives most immoral songs. Again on the occasion of the first pregnancy, a female is made to appear loaded with ornaments in a public assembly, and being seated on a broad chair placed in the middle, she receives presents from her mother. These and other ceremonies of the same nature should be forthwith abolished.

9. *Superstitious customs.*—Most of our customs are based more or less upon mere

superstitions, whilst some are intimately connected with astrology, magic, and all sorts of imaginary things. Modern arts and sciences have thrown a good deal of light on these subjects, and it is clear as anything that artful and cunning persons in order to earn their livelihood practise deceit under the names of astrology, magic, hocus pocus, &c. The customs which have a direct connection with these superstitions do a great deal of mischief.

I will now draw your attention to some of the customs of the civilized nations which ought to be introduced among us.

1. *College and University Education.*—Our people do not pay much attention to the subject of education. They have just begun to appreciate its advantages, and send their children to our schools. But school education after all is merely elementary. We should aim at something more. Our people always show a great anxiety to get their children married. They would incur large debts for this object. They consider it as their first and most important duty towards their children. But with civilized nations the case is otherwise. They think that their first duty towards their children is to give them a sound and liberal education. They will not hesitate even to incur debt on that account. They care very little for the marriages of their children. It is more the business of the children when they come to age to think of marriages. If our people spent as much money in educating their children as they do in marriages, what a happy day it would be for India!

2. *Female Education.*—We have introduced the custom of educating our girls; but what our girls receive is no education save the art of reading and writing. They attend schools at eight or nine years of age, and leave before eleven or twelve. Their attendance even during this short period is very irregular. Then what great results can we expect from this. What we desire and want is *Female Education.* Let us take further steps and educate our females. Let private classes and special meetings be opened for lectures. So long as our females remain in ignorance, so long our social state and position will not be improved. For instance when we try to effect any reform in our own females, they are the first to raise a hue and cry. They will try every means to frustrate our object; and if we insist upon them the result would be quarrels and ill feelings. This is our state; and unless we take measures to improve their minds and drive their superstitious notions, we shall not succeed much in the cause of Reform. Let us then educate them if we really desire to elevate our country.

3. *Foreign Travels.*—Why should not our people visit England and other civilized countries of the world? I beg to bring to your notice an essay on this subject which I read in 1851, and was published by this Society. I hope the day is not far off when we will see several Hindu mercantile firms established in London and other towns of England. No sooner these firms are established the way will be opened. Our people have established themselves as merchants in Arabia, Zanzibar, Mozambique, &c., and I do not see why they should object to visit England and other countries of Europe.

4. *Widow Re-marriage.*—The sufferings of our young widows are beyond description. The sins which these widows commit form a great curse on the Hindu nation. They procure abortion and commit infanticide in order to avoid shame and disgrace as well as excommunication. These enormities are shocking to the feelings of good and right-thinking persons. The Almighty will never be pleased with our people, and our moral and social state will not improve so long as these enormities are allowed to exist. Oh! the feelings of humanity of our people have become blunt by the constant occurrences of these crimes.

These are the principal subjects for Reform. Let us now consider why people have generally a dislike for Reform. Its origin is this. Most people like to see old things continued, and they have a dislike to innovations. They give preference to things which are daily present to their sight. The Katchi people, for instance, like to see their females put on thick nose-rings, as thick as our little finger. The Mochis (shoemakers) and Lowanas like to see their females put on thick pieces of wood in the holes of their ears purposely made to hold them. They like these things because their eyes are accustomed to see them. Before steamboats and steam-carriages were brought into general use, a cry was raised in England as well as in India against them. The majority of the people were opposed to introduce new system of machinery. But no sooner it was put in practice, they not only liked it but began to take advantage of it. In like manner the majority of people oppose Reform till it is out of their sight.

Let us now consider what reform is effected and what still remains to be effected. The result of the past few years if not quite satisfactory is still very encouraging.

People have begun to think on the subject of Reform. It has become a general topic amongst them. Many of them yet speak against it, but they talk and discuss it among themselves. This is indeed a sign of progress. Again, those who were on the side of Reform, but had not sufficient courage to speak publicly on some subjects connected with it, do now without hesitation express their candid opinion with regard to it. The power of the religious guides and of the threat of excommunication is almost at an end. Desire for education is increasing. The system of teaching girls is being introduced. I remember a striking instance of the change which has been wrought upon the minds of the people. When meetings were first held to discuss the subject of female education there was a great excitement in our community. About the year 1852 when Professor Dádábhai Naorozji delivered a lecture on the subject before this Budhivardhak Society, a certain Bania raised strong objections, and abused both the Professor and his friends who advocated such a reform. That very man now sends his own daughter to one of our girls' schools. This indeed is a most gratifying sign.

But much remains yet to be done. Our moral and social state is not a whit better than it was some years ago. We should take proper steps to effect this. Some of our friends say that "Reform like every other thing is a work of time." But time alone could do nothing. We must be up and doing, and time will really be not far off.

Let us now consider what are the proper means to effect Reform. First, some of our friends should study the *Shástras*, because on all the subjects of social and moral reform our people consult them. If we study them, we shall be able to satisfy our friends with respect to them. Secondly, let us try to circulate cheap books and tracts. Thirdly, let a female class be formed. Fourthly, let us not only advocate but put in practice as much reform as we possibly can. Fifthly, let us assist those who are engaged in this work. Sixthly, let us have union among ourselves. Let us for this end meet frequently with each other. Our present position is very unfortunate. We seldom come together except in a meeting like this, which sometimes does not take place for months together. There are certain reforms which could be effected on extraordinary occasions, such as marriage, death, &c. But on these occasions we never think of going to a friend who is surrounded by those who entertain opposite views. There is no one near him to encourage him in the right direction. The poor friend is obliged to submit to the time-honoured customs to please those by whom he is surrounded. Unless we prepare ourselves to assist one another, there is very little chance of advancement. Then, let us, dear friends, unite and do our utmost to promote the cause of Reform.—*Rumbud.*

PART III. INTELLECTUAL.

GOVERNMENT EDUCATION.

Hindrances to Progress.—Government Education is gradually extending. In 1862, Mr. S. Laing, increased the vote proposed for Education, Science, and Art, by £146,453, making it up to half a million sterling. Of this sum £100,000 was not expended. Two causes have partly contributed to this. The Educational Budgets, in some cases, were not sanctioned for months after the money had professedly been voted. Hence the Directors were kept in uncertainty and could not increase the expenditure on the new scale. The Punjab Director writes as follows:—

"And here I may be permitted to say a word as to the inconvenience the Department is now suffering from the uncertainty as to the Educational assignment for the current year, even at the close of May 1862. I have been to great trouble in looking out for candidates for the new posts which I hope to provide for out of that, and fully

expected that those with whom I have made provisional arrangement would be able to join the Department ere this. This delay, however, will no doubt make them look for other employment."—Report, 1861-62. p. 9.

It is to be hoped that Sir Charles Trevelyan will amend this wretched system. To claim credit for large grants for Educational purposes, and to withhold sanction so long as to render it impossible to expend them, is unworthy of the British Government. It is also most injurious to business. Instead of budgets being sanctioned two or three months after the commencement of the year, authority should be given an equal period in advance. Though this would occasion some pressure of work at the commencement, it would greatly facilitate operations ever afterwards.

A still greater hindrance to progress is, that the Grant-in-aid Rules have apparently been so framed as to effect the smallest amount of good, and to throw the greatest obstacles in the way of applications. They will be noticed more at length hereafter.

Public Instruction Reports.—Much time and expence would be saved by printing only summaries of the Statistics of Schools of an inferior grade, arranged in Zillahs. The Statistical Tables should also be prepared on a uniform plan, to admit of comparison. In the Madras Presidency only the meagre statement given in the General Administration Report is now issued. This is insufficient.

The Universities.—The following table gives the principal Examination lists of the three Universities :—

		Entrance. C.*	P.	B. A. C.	P.	M.A. C.	P.	Law. C.	P	L. E C.	P.	L. M. C.	P.	M.D. C.	P.
Calcutta.															
1857-61 ...	...Total.	2928	1260	137	42	1	0	?	?	10	6	50	27		
1862 ...	...	971	436	34	24			29	23	18	14	17	7		1
Madras.															
1857-61 ...	..Total	308	155	31	1			9	4					1	1
1862 ...	...	195	82	6	2			6	4						
Bombay,															
1859-61 ...	...Total.	254	74									8	7		
1862 ...	...	134	30	6								4	4		

University Professorships.—The following are the principal resolutions passed on this subject by the Senate of the Calcutta University :—

"Proposed by Dr. Mouat, seconded by Mr. Atkinson and carried.

"That without questioning the soundness of the opinion, that it may hereafter be desirable to make special arrangements in some special subjects, the Senate in consideration of the University, wish, in common with all the Faculties, to abstain from recommending that any Professorship should be at once established, or special

* C. denotes Candidates, P. passed.

degrees conferred by the University, in connexion with any special subject not included in the course of study contemplated by some one now existing Faculty.

"Proposed by Col. Strachey and seconded by Dr. Goodeve.

"That doubts having been expressed regarding the position of the University, as apparently determined by the Act of the Legislature under which the University is constituted, the Senate are of opinion, that no present practical result can arise, from pressing the consideration of any proposal to establish Professorships under the direction of the University authorities.

"2. At the same time, the Senate are of opinion; that in the present condition of Collegiate Education in the Bengal Presidency, the foundation of Lectureships or Professorships in relation with the University, though not under the direction, for the benefit on equal terms of the students of all Colleges and Institutions, and of individuals, is an object in itself desirable; though it would be premature to discuss the exact system under which such Professorships should be managed, or to attempt to decide all the subjects for which they may hereafter be provided.

"3. That the foundation of such Professorships must probably for some time at least rest with the Government, but that the institution of endowments from private sources, independent of the Government, is an object much to be desired; and that the Senate recommend it, as worthy of the consideration of the Native public, and as deserving of all possible encouragement by the Government.

"6. That with a view to taking a first step in the direction thus pointed out, the Senate recommend the Government to found a chair of Natural and Experimental Philosophy, on the general footing indicated in Resolution 2, leaving it to the Government to determine, under what regulations the instruction to be given by the Professor may most usefully be carried on."

Classical Languages.—The famous Minute of Macaulay gave a severe blow to Orientalism, with its "Medical doctrines which would disgrace an English farrier;—Astronomy, which would move laughter in girls at in English Boarding School;—History, abounding with kings thirty feet high, and reigns thirty thousand years long,—and Geography, made up of seas of treacle and seas of butter." The Calcutta Senate, however, have recently substituted Sanscrit and Arabic for the vernaculars in the University Examinations after Matriculation. Pursuing such a course, it may be questioned whether the cause of civilization and religion would not be promoted if the Calcutta University *ceased to exist.*

SANSCRIT.—The great argument in favor of the study of Sanscrit appears to be the notion that its acquirement is essential to a good vernacular style. This is an opinion of old standing. Two or three centuries ago the study of the English language in England was almost unknown. Such a work as an English Grammar did not exist. The study of a Latin Grammar, written in Latin, was considered to be the only means of acquiring the power of writing the English language correctly. The same idea prevailed until recently in the Bengal Presidency. The people despised their vernaculars as mere *patois*, while Sanscrit and Persian were looked upon as alone either capable, or deserving, of study. This error has been dispelled to a large extent so far as the Natives are concerned, but it lingers among such Englishmen as brought with them a similar prejudice from their own country.

Practically the effect upon vernacular composition would in most cases be very injurious. No ordinary Hindu thinks it of any use

to learn Sanscrit, unless he so interlards with it every thing that he writes as to be unintelligible to the people generally. Instead of ministering to such pedantry, the Universities will do far more for the diffusion of Western knowledge through the vernaculars by insisting upon the graduates expressing themselves in their own language with correctness and simplicity. The vernaculars are even at present too much neglected. The substitution of the classical languages would make things much worse.

Another grave objection to the teaching of Sanscrit is, that it still further enervates the Hindu character, and deprives it of what would have a strengthening tendency. The weak point of the Hindu is that he is content with "words, words, words." Sanscrit would be more pabulum of the same unsubstantial nature. The Bengal Council of Education several years remarked :—

"The want of every thing of a practical character in the educational course at present appears to the Council to be its greatest defect. Every thing that strikes the senses, one half of the whole circle of knowledge, is, as it were ignored in our scheme of education. This the Council incline to think, would be a grave defect in any country, but they cannot doubt it is so in India. It is in the more practical business of life, and in the physical department especially, that education in Bengal at least has done nothing. Our colleges, it must be admitted, have not turned out for many years past half a dozen students, who have attempted to earn their livelihood in any other line than as clerks and Government employés."

Instead of allowing the Hindu to dream on or split hairs, his attention should be called to the external world. In a previous chapter, the necessity of a knowledge of the laws of hygiene has been pointed out. The mass of the people of India are agricultural. Studies calculated to make Zemindars take an interest in the improvement of their estates, would be of great advantage.

ARABIC.—The *Indian Reformer* has the following :—

"We see from the *Oordoo Guide* that the Secretary to the Government of Bengal has addressed a very able letter to the Director of Public Instruction on the study of the Arabic language being essential to the education of every Mahomedan gentlemen."

Arabic literature is destitute of almost all true knowledge; it is the most fanatical on the face of the earth. Instead of cherishing its study, every consideration, political, intellectual, moral, and religious, should induce us to imbue the minds of Muhammadans with western ideas. They themselves are beginning to feel its worthlessness so far as material interests are concerned. The Principal of the Hooghly College reports of the Hooghly Madrissa as follows :—

"There is little doubt that but for the scholarships, this Department would be without a single pupil. The Mahomedans, whatever they may profess, do not practically value the instruction given, and in partial support of this opinion, I would instance a petition, signed by all the students, asking for instruction in English."

To say in excuse that the study is recommended simply in a literary point of view, is quite unsatisfactory. Its influence *as a*

whole must be taken into account. While the present Lieutenant-Governor of Bengal would stimulate the flagging zeal of the Muhammadans in the study of Arabic, Sir F. Halliday wisely regarded it as a "preferably rare and peculiar accomplishment."* In the Public Instruction Report for 1857-8, Principal Lee admits that "the Muhammadan College has produced and is producing *extensive political evil.*" Though important reforms have since been carried out, instead of fostering bigotry and disaffection by Colleges specially for Muhammadans, the aim ought rather to be to make them associate as much as possible with "Kaffirs," and thus break down prejudices. Wherever Urdu is not the common vernacular, its use, as peculiar to Muhammadans, should be discouraged. Thus, Muhammadans in Bengal should be induced to study Bengali.

PERSIAN.—When Mr. Stewart Reid in 1851-52 collected the statistics of Schools in eight districts of the North-West Provinces, he found (exclusive of Nagri and Kaithi,) 966 Schools, with 6,164 pupils, in which Persian alone was studied, and 93 Schools, with 815 pupils, in which Urdu and other languages were taught. Mr. Reid wisely sought to lead the people to study their vernaculars in preference. In 1861-62 things were so changed, that in some of the Government Village Schools 3,986 children were learning Urdu and 324, Persian. In the Punjab the old notion in favor of Persian still prevails to a great extent. It should be discarded as speedily as possible. The short time children can remain at school will be far better spent in teaching them to read their own language, and in so quickening the mental faculties as to impart a desire for information. Persian literature contains neither sound science nor history; much of it is grossly licentious. Mr. H. S. Reid mentions in one of his reports, that the chief reason assigned by respectable Muhammadans for not teaching their daughters to read, is the abominable character of the Persian books which would fall into their hands.

LATIN.—Happily, hitherto very few attempts have been made to introduce our English mediæval system of Education among the Natives of India. English has been regarded as the "classical" language which should be taught. A distinguished Oxford Scholar in Bombay is now said to be encouraging the study of Latin, while he sneers at "ologies." Even in England, after years of study, a very small proportion of those who have passed through classical Schools ever appreciate the beauties of the authors they have perused, or regard them with any other feeling than disgust. Professor Newman admits that "even with the most active-minded men, who really mastered Greek and Latin in their youth, it is a rare thing to study

* Minute by Lieut. Governor of Bengal, Public Instruction, Report, 1857-58.

any part of their literature in their manhood."* If such be the case in Britain, where students give their strength to the classics, it is evident, that Natives of India, constrained to study them by the antiquated prejudices of a few Europeans, will derive little good from the smattering which they will acquire. The "mental training" may be urged as the great advantage. This will be sufficiently attended to in the study of English and Mathematics. Canon Robinson, in an article on "Middle-Class Education in England," noticing the serious defect of making Greek and Latin the staple, says,

"Besides, there are other subjects which, if properly taught, are by no means wanting in power to train and discipline the mind, while they are also capable of being turned to practical account; and I say, in the teeth of ancient prejudice and long possession, that when the time of school stay is limited, and the requirements of professional life obvious and urgent, these subjects should have the preference."*

The point seems to be overlooked by some,—how should Education in India be conducted so as to secure intellectual activity when school days are over? It is a general complaint that many who leave our English Institutions scarcely read a new book or acquire a new idea. The Principal of the Agra College justly observes, that a student from the circumstances in which he is placed "can have very little sympathy with the ideas which he meets with in the writings of Addison and Cowper."† The compiler conducted a vernacular periodical for many years. In its preparation he had to examine numerous English journals; but the great bulk of the articles had to be passed over, from the absence of general information on the part of the native readers rendering them quite uninteresting. While the discipline of the mental powers should not be overlooked, every effort should be made to impart sufficient general knowledge in Schools, that the pupils may understand the ordinary contents of a newspaper. This would do them far more good than the ability to repeat the whole of Virgil.

Antiquated Ideas.—The Competition Wallah in *Macmillan*, gives a lively sketch of a Government English School in Bengal. The following is an extract:—

"The class was engaged on "The Deserted Village." Each scholar read a few lines, and then gave a paraphrase of them in the most grandiloquent and classical English. I sat aghast at the flowing combination of epithets which came so naturally to their lips; not knowing at the time that the natives who have been brought up at the Government Schools, having learnt our language from Addison and Goldsmith, use, on all occasions, the literary English of the last century. They talk as Dr. Johnson is supposed to have talked by people who have never read Boswell, as seems to have been the case with the authors of "Rejected Addresses." The passage before us was that beginning

"Ill fares the land to hastening ills a prey"—

* Museum, Vol. I. p. 409.
† Museum, Vol. I. p. 9.

An excellent sample of that mild conventional sentimental Conservatism, which to so many minds is the constituent idea of poetry.; and which appeals to man in his maudlin moments throughout all ages and in every clime. There was something exquisitely absurd in hearing a parcel of young Bengalees regretting the time when every rood of ground in England maintained its man, and indignantly apostrophising trade's unfeeling train for usurping the land and dispossessing the swain... ...Ratcliffe created a general agitation by asking whether commerce was really a curse to a country. These young Baboos, destined many of them, to pass their lives in the sharpest and most questionable mercantile practice, seemed to consider any doubt on the subject as perfect heresy; until one of them, who expressed himself in a manner more nervous and less ornate than his fellows, solved the difficulty by stating that 'the poets often told lies.' One youth at the bottom of the class, on being requested for a definition of what Goldsmith meant by 'unwieldy wealth,' amused me much by replying 'Dazzling gawds and plenty—too much elephants.'" August, 1863.

Mr. H. Woodrow, referring to Government Teachers, says, "There exists also a great ignorance on passing events. Their idea of Europe, as it is, is generally derived from Addison and Goldsmith, but the change in manners and customs during the last century is quite unknown to them."* To remedy this defect, he recommended that the *Illustrated London News* should be ordered by the Local Committees for the use of Teachers and pupils. It is high time that the Rip Van Winkles of the Indian Universities and Schools recognised the fact, that they are now living in the latter half of the nineteenth century.

Normal Schools.—More or less attention is directed to these important institutions. They vary very much in efficiency. The Madras Normal School, with a good staff of European masters, may compare favorably with some institutions of the kind in England: there are other cases in which they are in charge of Hindu or Muhammadan teachers, receiving only a few rupees monthly. In some instances, they are not strictly speaking *Normal Schools*—they are simply ordinary Schools where the students cram for an examination. Some of them have no Model or Practising Schools attached; others have only a few children, irregularly taught by the students. The great defects are, that the students are not trained to teach, and sufficient efforts are not made to lead them to realise the importance of the office of a teacher.

Colleges and Schools.—The following Table shows the comparative progress during the last two years :—

* Bengal Public Instruction Report, 1855-56, Ap. A. p. 50.

	English Colleges and Schools.*				Vernacular Schools.*			
	1860-61		1861-62.		1860-61.		1861-1862.	
	Schools.	*Pupils.*	*Schools.*	*Pupils.*	*Schools.*	*Pupils.*	*Schools.*	*Pupils.*
Bengal	61	8,851	61	9,173	164	8,952	183	10,340
British Burmah.	?	?	4	268	...	...	..	...
N. W. Provinces.	12?	1,321	12?	1,351	3,360	102324	3,067	99,327
Punjab	23	2,309	23	2,283	1,856	39,766	1,929	47,343
Bombay	26	3,462	26	3,713	631	32,522	646	38,066
Madras ...	86	6,117	86	6,004	148	4,382	153	4,674
Ceylon	57	3,213	63	3,428	45	2,466	43	2,379
	265	25,273	275	26,220	6,204	190412	6,021	202,089

BENGAL.—H. Woodrow, Esq. in his Report mentions some of the obstacles to educational progress in Eastern Bengal :—

"Boys on their way to School have very many difficulties to contend against—the want of roads, the number of lakes, and in some cases the existence of jungles infested with tigers. More than one School in my Division has been closed during the year in consequence of the number of tigers in the neighbourhood. In the rainy season the whole country is many feet under water. I have myself gone straight across the same country on horse-back in the dry season and in a large boat during the rains. In the latter season many of the students sit in large earthen pots and paddle themselves along. Many stand on a raft constructed of a plantain tree, divided into three pieces bound together, and pole themselves along, sometimes for the distance of 3 or 4 miles ; but a comparatively small number are able to afford small boats."

BRITISH BURMAH.—Numerous grants-in-aid are given to the Missions.

OUDH.—A large imperial grant was expected under the head of Education, and a scheme submitted to Government, but no orders have yet been received on the subject.

NORTH-WEST PROVINCES.—Mr. Cann, one of the Inspectors, "having occasion at a certain place to admonish some of the chief men on the neglect they showed for their children's interest, and on the small number of children collected for instruction, was thus answered:—'Ah, Sir, it appears small to you ; but I can look upon it as this *out of nothing*. I remember the time when we had to take a letter ten miles to get it read; now there is hardly a village in this pergunnah in which you will not find some one who is able to read.'"

The apparent decrease in the number of Scholars in the North-West Provinces is due to the fact, that 745 Schools, attended by 12,466 Scholars, in the Saugor and Nerbudda Territory, were transferred to the Central Provinces.

CENTRAL PROVINCES.—A Director of Public Instruction and an Inspector of Schools have been appointed. Measures are in progress for the improvement and extension of Education.

* Exclusive of Aided Schools.

NATIONAL EDUCATION.

NEED OF EDUCATION.

The proportion of persons able to read varies in different parts of India from about one in three hundred to ten per cent. Official inquiry in Mysore gave 2¾ per cent. as the proportion of readers. H. Woodrow, Esq., Inspector of Schools, estimates, that, including every variety of Schools, Government, Missionary, and Indigenous, in "the richest and most populous portion of the Province of Bengal" there are "about three persons in every hundred under education."* The expenditure by Government in Bengal on account of Education does not reach one halfpenny per head per annum.† In 1861 the Government and Aided Schools contained 268,611‡ pupils, only one in five hundred of the population. The Mission Schools, partly included in the Aided Schools, in 1862 numbered 76,670 ‖ pupils. The proportion of the people under Christian instruction amounts to only one in 1760. Of the indigenous Schools no statistics can be given; but from the superstitious and obscene books often read in them, they are in many cases sources of evil rather than good. The Government, Aided, and Mission, Schools, contain LESS THAN ONE IN FOUR HUNDRED of the population of British India. The proportion under instruction in England is one in 7¾.

The people of India should be educated for the following reasons:—

1. *To protect them from oppression.* The brutish ignorance of the ryots counteracts the best efforts of the higher authorities to shield them from injustice. They are subjected to illegal exactions from Zemindars, petty Government Officers, and the Police. The last have been "modelled and remodelled," but with little improvement. Sir Frederick Halliday, when Lieutenant Governor of Bengal, justly observed in his "Minute on Police and Criminal Justice in Bengal:"—

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* Bengal Public Instruction Report, 1861-62, Ap. A. p. 2.

† Bengal Public Instruction Report, 1860-61, p. 2.

‡ They were distributed as follows: North-West Provinces, 109,686, or one in 277 of the population; Bombay, 40,409, one in 298; the Punjab, 44,622, one in 347; Bengal 49,654, one in 824; Madras, 24,240, one in 961. The Ceylon Government and Aided Schools in 1861 contained 7,465 pupils, one in 251 of the population.

‖ The Mission Schools are arranged very differently from the Government Schools, Madras containing more than all the rest of India taken together. The number of pupils and proportion to the population are as follows; Madras, 44,089, one in 528; Bombay, 5,432, one in 2,220; North-West Provinces, 8,953, one in 3,380; the Punjab, 3,180, one in 4,864; Oudh, 405, one in 19,750. The Ceylon Mission Schools contain 14,036 pupils, one in 134 of the population.

"While the mass of the people remain in their present state of ignorance and debasement, all laws and all systems must be comparatively useless and vain. Above all things that can be done by us for this people is their gradual intellectual and moral advancement through the slow but certain means of a widely spreading popular system of vernacular education."

All are agreed that the *primary* duty of Government is to afford protection. This seems impossible in India, unless the people are, in some measure, educated.

2. *To prevent absurd alarms, endangering the peace of the country.* H. Carre Tucker, Esq. C. B., in his letter to Lord Stanley, gives the following illustrations of the manner in which the people are a prey to the most foolish rumours: "A report that Government intended to boil them down for their fat, cleared Simlah of hill men! A clever rogue in Goruckpoor is said to have made his fortune by preceding Lord Hastings' Camp as purveyor of fat little children for the Governor-General's breakfast!" In 1862 miscreants in Oudh levied contributions in villages, pretending that they had been ordered by Government to set them on fire.* Had the sepoys received a sound education, the Mutiny would not have occurred.

3. *To promote sanitary reform.* India is generally supposed to be the birth-place of that fell disease, Cholera, which has more than once carried devastation round the globe. Rich and poor are equally ignorant of the laws of health. Open drains, reeking with filth, often surround the mansions of native millionnaires. The annual mortality from preventible causes is frightful.

4. *To "develop the resources" of the country, and improve the social condition of the people.* As the brutes are governed by instinct, so the masses of India blindly follow custom. In most cases, it is a sufficient reason for the rejection of any proposal, however much adapted to benefit them, that their ancestors never did such a thing. Education would do much to call forth the enormous latent wealth of India.

5. *To elevate the people intellectually, morally, and religiously.* Other considerations affect only this life; the reasons now urged are lasting as eternity.

Whose Province is it to educate the People?

As to the need of Education in India there can, unhappily, be no dispute. A difference of opinion, however, exists with regard to the parties responsible for the Education of the people. Some of those who hold that the provision of religious instruction for adults, under ordinary circumstances, does not fall within the province of Government but is the exclusive duty of the Church, would apply the same principle to Education. But the great majority are of opinion, that

* *Sumachar Hindustani*, Dec. 6, 1862.

if neither the parents nor the Church establish Schools, the State ought to assist. In some cases persons who were zealous non-conformists in England, when they have seen the appalling ignorance of the masses of India, the utter impossibility of their instruction by voluntary Christian effort, have shrunk from the conclusion, that the most enlightened Government in the world ought to make no direct attempt for their intellectual and moral improvement. Still, whoever may be responsible, Government is actually taking a prominent part, and *all* ought to see that its measures do the least harm and the greatest amount of good.

WILL THE PRESENT SYSTEM OF GOVERNMENT EDUCATION BENEFIT THE COUNTRY?

In Government Schools at present the rule *professedly* observed is "perfect neutrality" with regard to religion. Strong doubts are entertained by many who have given much consideration to the subject, whether the evils of such a system do not more than counterbalance its advantages.

Guizot declares that there is no morality without religion. Dr. Mouat, formerly Secretary of the Bengal Council of Education, and now Inspector of Prisons in Bengal, makes the following admission in an article on Prison Statistics: "I myself doubt entirely the efficacy, as a moral instrument, of any system of instruction, from which the teaching of religion is, and for obvious reasons, must in the existing state of India, be excluded."* Sir William Denison, in his Lecture on "Systems of Education," expresses the following opinion:—

"The conclusion, then, which I am entitled to draw from the experience of other countries, so far as this has reference to the objects which we should strive to attain by the adoption of any particular system of education, is, that this system should embrace all those faculties of man's nature which can be developed by proper training; that the physical, intellectual, and moral qualities should all receive their proper cultivation, and that, as it is impossible to inculcate abstract moral principles, or to build these upon any other than a religious foundation, the love of God being the only basis for such a superstructure, it is necessary that attention should be paid to the religious training of the children in the Day or Primary Schools."

In England no grant is made to a School in which religious instruction is not imparted.

The *Madras Observer* thus represents the view taken by many earnest men:—

"To cultivate the intellectual powers, whilst the spiritual element is excluded, will never prove a real blessing to any people. Knowledge is power, we freely admit; but such power, uncontrolled and unsanctified by true and pure religion, is like gigantic strength in the possession of a maniac. A crisis will sooner or later arrive, in which the savans and philosophers of highly educated young India will display the true character of their civilisation to the confusion and dismay of their instructors." September 3, 1863.

* Journal of the Statistical Society, June, 1862.

"For they have sown the wind, and they shall reap the whirlwind."

Many, however, will look with a more favorable eye upon the Government system The following moderate and discriminating remarks are made in the *Madras Journal of Education*, edited by a gentleman occupying an important position in the Government Education Department:—

"We are by no means prepared to say that morality not based on the Christian religion is of the same purity and solidity as that which is. Where there is no authoritative revelation, no Divine promises, encouragements and warnings to fall back on, it is difficult to see on what basis a man's morality is to be founded, except conventionality and self-interest; so that it will not be *founded* at all, for these are but frail props, which, in time of temptation, fall away. Imperfect moral culture is however preferable to none; and, what would not be tolerable in a Christian community may be best for us."*

The following is probably the real state of the case:

The English Colleges and Schools are unquestionably raising up a superior class of public servants. The higher tone which they have diffused, has contributed largely to the diminution of bribery and oppression among the Native Officers of Government. A few of their *alumni*, like the Prime Ministers of the Maharajahs of Jyepore and Travancore, are making noble efforts to diffuse the blessings of civilization.

But the effect in a *moral* point of view is not the only one to be taken into consideration. The *religious* influence of the Government system of education is equally, if not more, important. While "neutrality" is claimed as the watchword, practically it wages war with the dominant superstition. The students of Government Colleges see that Hinduism is a mere device of the Brahmans. Nothing positive being presented, they too often draw the conclusion,—*All* religions are human inventions,† and are in a less hopeful state than ordinary Hindus, who admit that a revelation has been given to man.

The religious effects, however, vary very much with the character of the teachers. Where they hold infidel views, or are even indifferent to the religion they profess, the consequences are most injurious. But if the teachers are consistent Christians, a respectful regard for Christianity is produced in some cases.

Any spirit of opposition between Government and Mission Schools is very much to be deprecated. The effect is to prejudice the pupils of the former against the Gospel. On the other hand, the co-operation of the Rev. Dr. Duff and E. B. Cowell, Esq., in the

* Vol. iv. p. 66.

† "For a time he thinks it useless to enquire into the origin or soundness of any revelation beyond that presented to him in the works of nature; and condemns all religions as inventions of designing and unprincipled priestcraft."—The late Honorable V. Sadagopah Charloo.

Calcutta Bethune Society, and similar measures at Madras, have had a beneficial influence.

It must, however, be added that the course recently taken by the Calcutta University will have a very injurious effect upon the Government system of Education throughout the Bengal Presidency.

So far as ordinary Vernacular Schools are concerned, the benefit of the present Government system does not appear to admit of a doubt in any respect. The books studied in Native Schools are, in many cases, of the most objectionable character. In some of them the life of Krishna is the principal text-book. Its moral influence may best be illustrated by supposing that in ancient times the life of Venus had been prescribed for the study of Greek youth. As a general rule* Government School-books are unobjectionable *as far as they go.* Much positive evil is, therefore, shut out and much positive good inculcated. The education is not carried far enough to excite infidelity, while the claims of Christianity can be presented with more advantage to a somewhat intelligent people, able to read the Scriptures and Tracts, which may be given to them. It is true that the ability to read is not an unmixed good, for at present superstitious and obscene books are far more common and far more likely to be read than Scriptures or Tracts. Still, the supply of wholesome literature will increase, and even the partial enlightenment of the people will have a good effect in this direction.

The conclusion to which most will arrive is, that although a Christian Education is immeasurably superior, the present Government system, at least so far as Vernacular Schools are concerned, is effecting a great amount of good. Where the former cannot be given, they will be thankful for the latter. It will be shewn hereafter that this is the principle of the Educational Despatch.

The Bible in Government Schools.

The supporters of the present system of Government Education, often entertain very erroneous ideas of what is sought for by those who advocate the introduction of the Bible into Government Schools. The Rev. W. Arthur thus explains the case :—

"They think we desire two things ; first, that the Bible shall be taught by order in every Government School, without regard to circumstances; secondly, that when it is taught, all pupils must learn it, willing or unwilling. This is not asked. What is asked is clearly stated in the following words of a declaration signed by names which represent a vast body of the people of this country.

"The introduction of the Bible into all Government Schools, and that those who may be so disposed, may not be interdicted from the hearing or reading of it."

But persons, even members of Parliament ask, 'you do not mean to say that the Government would not allow the Bible to be taught in its Schools, if the pupils were willing? Above all, if they desired it?' We do mean to say it. And we repeat that what we ask is simply this, and no more than this, that the law be so altered as to permit the teaching of the Bible in all Schools where circumstances are favourable, and in those *only to such pupils as may voluntarily attend.*"

* Some exceptions are noticed at page 56.

THE EDUCATIONAL DESPATCH OF 1854.

Although the concession to introduce the Bible, as proposed above, would be a great step in advance, the Government Schools would still be unsatisfactory as a complete system of national education. There is no security for the religious character of the teachers, without which, permission to study the Bible would be a dead letter. The noble Educational Despatch of Sir Charles Wood felt the religious difficulty, and the course *ultimately* proposed to solve it, is perhaps the best possible. With the permission stated by the Rev. W. Arthur, it would leave nothing to be desired. The spirit of the Despatch may be expressed in the following extract from the Bengal Public Instruction Report for 1856-57 :—

"The Government Schools and Colleges, whether high or low, should be regarded not as permanent institutions, but only as means for generating a desire and demand for education and as models meanwhile for imitation by private institutions. In proportion as the demand for education in any given locality is generated, and as private institutions spring up and flourish, all possible aid and encouragement should be afforded to them, and the Government, in place of using its power and resources to compete with private parties, should rather contract and circumscribe its own measures of direct education, and so shape its measures as to pave the way for the ultimate abolition of its own Schools."—pp. 4, 5.*

The Grant-in-aid system is rightly termed the PIVOT of the whole :—

"Viewed as means to this end, the grant-in-aid system must be regarded, not only as the most important feature of the system of Public Instruction enunciated in the great Despatch of July 1854, but as the pivot upon which all our other measures, if they are to be permanently successful, must depend."—p. 17.

HOW FAR HAS THE GRANT-IN-AID SYSTEM BEEN CARRIED OUT? The following table given in the *Friend of India*, based on official documents, will show the very limited extent to which grants have been made :—

Province.	*Total Expenditure* 1861-62.	*Grants-in-aid.*
Bengal.	£88,078	£10,369
Madras. ...	50,995	3 500
Bombay.	44,509	Nothing.
N. W. Provinces...	48,574	1,437
Punjab.	51,128	3,108
	£283,284	£18,414

GRANTS-IN-AID AND MISSIONS.

The Bombay Director of Public Instruction expressed his gratification as follows :—

* "62. We look forward to the time when any general system of education entirely provided by Government may be discontinued, with the gradual advance of the system of grants in aid, and when many of the existing Government institutions, especially those of the higher order, may be safely closed, or transferred to the management of local bodies under the control of and aided by the State. But it is far from our wish to check the spread of education in the slightest degree by the abandonment of a single school to probable decay." Ed. Despatch.

"No grants have been made to proselytising Schools in this Presidency, a circumstance that I cannot but look upon with satisfaction."*

He would derive nearly equal pleasure from the thought, that elsewhere the advantages which the "proselytising" schools obtain from the system have been reduced to a minimum.

The compiler lately put the following questions to the representatives of some of the principal Missions in South India:†

1. How many *new* Schools have you have been able to open through the grant-in-aid system?

2. Of what benefit has it been to your Missions?

The first query was soon answered—Not one! The replies to the second were as follows: The salaries of some of our teachers have been increased, but in several cases not according to the scale we wished, and with an injurious effect upon higher departments of our work. Several Missionaries have proposed that the Government grants should be thrown up.

The Educational expenditure at eight Stations of the Wesleyan Missionary Society in the Tamil Districts of the Madras Presidency, amounted in 1862 to Rs. 17,137. This does not include the salary of a European Missionary in charge of the School connected with each of the Stations. The sum received in grants-in-aid was only Rs. 2,247. The great services of the Madras Free Church Mission in the cause of Christian Education are well known. Its Schools in 1862 were attended by 2,241 children. The Report for that year shows that only the contemptible sum of Rs. 507 was received in grants-in-aid.

Cause of Failure.—The following rule is one great obstacle to the extension of the grant-in-aid system, so far as Missions are concerned:—

"6. No grant will in any case exceed in amount the sum expended on the institution from private sources exclusive of fees, and the Government will always endeavour so to give its aid that the effect shall not be the substitution of public for private expenditure, but the increase and improvement of education."

The *object* of the above rule is plain, and even commendable, but how does it actually work? While Government did little or nothing for Education, the Missions established numerous Schools. The salaries of the teachers were fixed at rates which the people

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* Report for 1858-59, para. 153.

† It should be observed, however, that the Grant-in-aid Rules in the Madras Presidency are much more complicated and far less liberal than those in the Bengal Presidency. Government has not ventured to apply them, in many cases, to its own Schools. Many a teacher may be very useful, although he does not know Algebra; but by the present Madras Rules he can be entitled only to the liberal allowance of 6*s*. 8*d*. per mensem.

might afterwards be expected to pay themselves, and relatively to the salaries given to agents occupying more important positions. If Government step in and offer simply to increase the salaries of the Mission teachers, not a single new School is opened, the scale of Mission allowances is upset, and Catechists, altogether superior men, are worse paid than the teachers.

Partial Remedy.—What is wanted is this: *Instead of insisting that the same sum shall be spent as before on* EACH *School, let the Missions be allowed to re-distribute the total outlay, subject to certain conditions.*

Thus, if a Mission spend £2,000 a year on Education, let it receive from Government a grant of an equal amount. The sum of £4,000 a year thus available might, in the first place, be expended in raising salaries and otherwise improving existing Schools *where necessary*; but the remainder of it should be devoted to the establishment of Training Institutions and the support of *new* Schools. In this manner Mission Schools might soon be increased nearly one-half.

Safeguards against Abuses:—Whilst Government should thus bear half the cost, rules should be laid down to secure judicious expenditure. The Missions should be required to adopt the Budget System, furnishing at the time specified an estimate of the probable outlay during the year for each School, arranged under certain heads, as salaries, buildings, &c. Any items which seemed extravagant or unnecessary, might be reduced or struck out. To prevent the keeping up of useless Schools, Government should refuse to bear half the expense of any School considered unworthy of support. It should either be improved, or the grant for it withdrawn.

The accounts of each School should also be open to inspection. This is very proper. Government must act upon some principle, and lay down general rules. A correspondent in the *Friend of India* says, "What Christian or honorable body of men would submit to the suspicion and odium which such inquisition implies?" This is quite an erroneous view. It may be a sufficient reply, that thousands of "Christian and honorable men," both in England and in India, yield compliance. Every gentleman in India through whose hands public money passes, must submit his accounts to inspection and audit.

It is evident that the arrangement proposed, permission to *re-distribute*—not *reduce*—expenditure would be quite in accordance with the *spirit* of the Government rule. It would also give a great stimulus to Missionary Education, which during the last ten years has made little progress. The Statistical Tables of Dr. Mullens give the total numbers of children attending Mission Schools as follows:—

Mission Schools in India and Ceylon.

	1852.		1862.	
	Schools.	*Pupils.*	*Schools.*	*Pupils.*
BOYS' SCHOOLS.				
Vernacular Day Schools...	1,347	47,504	1,562	44,612
Boarding Schools..... ...	93	2,414	101	2,720
Anglo-Vernacular...	126	14,562	185	23,377
GIRLS' SCHOOLS.				
Day Schools.....	347	11,519	371	15,899
Boarding Schools...	102	2,779	114	4,098
	2,015	78,778	2,333	90,706

Though there has been a considerable increase in the number of children learning English, the Vernacular day schools for boys have fewer pupils now than they had ten years ago. If, however, the Missions were dealt with as proposed, receiving as much as they spend, increased funds would be devoted to educational purposes.

Some of the Missions would not accept Government Grants for schools. On the present scale the annual expenditure to the State would probably not exceed £50,000. The Missions could not at once double their educational work: hence the Government grants would increase only at the rate of about £15,000 a year.

The Missions have laboured long and well in the cause of Education, and are amply deserving of the above encouragement. Applications for Grants on this principle should immediately be made, for the support of Training Institutions and to commence new schools in places where education is yet little valued. But where schools have been in operation for some time, the system of the "Revised Code" is preferable. The great aim must be to render education self-supporting; money from England cannot be expected to an indefinite extent. Both systems, however, are necessary for the present to meet different conditions.

GENERAL FAILURE OF THE PRESENT GRANT-IN-AID SYSTEM.

It has been shown in the preceding section how little the Missions have benefited from the grant-in-aid system as now administered. Its failure in exciting local effort is still more complete. The fault lies, not in the Educational Despatch, but in those who professed to carry it out. Instead of laying hold of the principle and adapting the rules to India, the English regulations, excepting the neutrality clause, were slavishly copied. As might be anticipated, a system which worked tolerably well in a wealthy and highly civilized country like England, utterly broke down in India. The most conclusive evidence on this point was soon laid before the Supreme Government. W. G. Young, Esq., the first Director of Public Instruction in Bengal, in 1856 wrote as follows:—

"That this system (of grants-in-aid), viewed as a means of disseminating education among the masses of the people of Bengal, has failed, and that unless the present

rules be modified and the conditions on which grants are given be relaxed, it must continue to fail, is, I believe, the unanimous opinion, not only of the Inspectors and myself, but of every one practically engaged or interested in the work of popular education; and I may perhaps venture to add that this is also, I believe, the opinion of His Honor the Lieutenant Governor."

Mr. Hodgson Pratt, Inspector of Schools, South Bengal, bore similar testimony :—

"I do not see how it is possible for Government with this fact before them to come to any other conclusion than that their measures have failed, and that the education and elevation of the mass of the population cannot possibly be effected so long as Government limits its assistance by the terms and conditions laid down in the grant-in-aid rules. It appears to me that such rules are not of place in a country where the value of Education is utterly unfelt by the mass of the people, for the rules presume the highest appreciation of the value of Education, based as they are on the supposition that the people of this country are so desirous of an improved description of instruction, that they will actually pay, not only Schooling fees, but contributions from their private resources: why, this would be too much to expect in scores of places in England, with a civilisation which has been ever steadily growing for centuries, and where the people are blessed with the advantages that race and religion can confer."*

Mr. H. Woodrow, Inspector of Schools, Eastern Bengal, wrote as follows :—

"In these Districts grants-in-aid for Anglo-Vernacular Schools will probably succeed, but they have failed, and will utterly fail, for purely Vernacular Schools."

Lord Stanley's Education Despatch gives the following summary of the opinion formed by Mr. T. C. Hope, of the Bombay Civil Service, the "active and intelligent Educational Inspector of the Guzerat Division :"

"That officer has described, in strong terms, the discouragement and loss of time sustained by him in his attempts to secure the voluntary consent of the people to the establishment of Schools under the grant-in-aid system, and the disappointment which frequently ensues on finding that, when the requisite consent has with difficulty been obtained, persons who have acquiesced in the measure have drawn back from their engagement on being called on for the payment of their subscriptions."—para. 37.

In the Madras Public Instruction Report for 1859-60, it is stated that only eleven Schools under Native management received grants throughout the Presidency.

The present Director of Public Instruction in Bengal, thus shows the want of permanence in aided Schools after they have been established :—

"It may be useful here to record that from March 1855, when the grant-in-aid system was first brought into operation, down to the 30th April 1862, a period of seven years, the number of Schools for which monthly grants were sanctioned amounted to 479, and that during the same period no fewer than 162 of this number, or nearly 34 per cent. of the whole, were from time to time abolished. This statement may be taken as a fair indication of the great instability of Schools under private management which depend for their support on a source of income so precarious as monthly subscriptions."—Report, 1861-2 p. 28.

* Bengal Public Instruction Report, 1856-57, pp. 223.

Sixty-one grants in Bengal were cancelled in 1860-61.

Grants-in-aid liable to Fraud.—The following cases have occurred in Bengal in Schools under native management :—

"A master complains that his salary has not been paid. On enquiry, his receipt in full is handed to the Inspector. The signature is admitted to be genuine, but the Master asserts that it was forced from him by a threat of dismissal, and maintains, sometimes certainly with justice, that he has not received his due, or, perhaps, rather than lose his situation, he consents to give his name as a monthly subscriber of a comparatively large amount, sometimes a third of his entire pay, and only receives the difference between his nominal salary and his equally nominal subscription. In some few cases the accounts submitted to the Inspector have proved altogether imaginary. Fees, subscriptions, and subscribers alike, though carefully entered in detail, existed only on paper, the Government grant being made to cover the whole expense of the School. Serious irregularities of this kind were in several instances reported to Government in former years, and the grants were in consequence annulled, a punishment which fell exclusively on the unfortunate children and did not touch the real culprits."—Public Instruction Report, 1859-60, p. 44.

An order was given for the prosecution of all such cases of fraud. Though this seemed to put an end to *complaints*, it is very doubtful whether it checked the evil.

The Principle of the Educational Despatch should not be abandoned.

Because grants-in-aid under the present rules have proved a failure, some have supposed that there is no course left but to organise a system of Schools entirely dependent on the State. This would be a grievous mistake. Though there would be a show of progress at first, the tendency would be to paralyse independent effort. The fatal objection would also remain, that the instruction would be purely secular. The Educational Despatch enunciated the wisest and best principle. The great aim should be to adapt it to the circumstances of India.

Proposal that School Fees should be reckoned as "Local Resources."

It has been suggested that the grant-in-aid rules should be modified, so as to admit fees being take into consideration. This was strongly recommended by the late Director of Public Instruction in Bengal. He addressed Government as follows :—

"I have found that in dealing with the lowest class of Schools now in question, it is not easy, and in some cases practicable, to draw a distinction between the income from fees and from subscriptions. Wealthy and benevolent persons often give their quota of aid to a Village School by paying the fees of a certain number of poor boys. Others again assist the School partly by fees paid for children, and partly by a monthly donation, or by sharing in a guarantee to make up a certain amount of monthly income. In some Schools, again, the parent of every pupil is compelled to pay, besides the usual fee, something in the way of subscription.

"As a matter of principle, all that has appeared to me to concern the Government to see to, has been that every aided School draws support from local resources in a certain specified proportion, in addition to contributions from the State. A person

may have half-a-dozen children and dependents at the village School, and may pay in consequence a Rupee a month towards its support, but whether, of that Rupee, three annas are called 'fees' and thirteen annas 'subscription,' or whether the whole sum is called one, or the other, I have viewed as a matter of little moment. That which I have considered of chief importance to the cause has been that, by a liberal and popular administration of the rules, Education may be increased and improved, the people themselves induced to pay a fair proportion of its cost, and a spirit of reliance upon local exertions and combination for local purposes fostered, which is of itself,* 'of no mean importance to the well being of a nation.'

"The efforts of Natives in the cause of public charity, or the national good, are, I fear it must be acknowledged, often transient and little to be relied on. And, therefore, a system resting upon School fees or other form of local and equitable taxation, may probably be one of more hope and promise than one depending on private charity. I may, perhaps, be permitted to quote the words of Sir James Kay Shuttleworth on this point:—

"A weekly payment from the parents of Scholars is that *form of taxation*, the justice of which is most apparent to the humble classes."†

The following extract from the Bombay Administration Report for 1861-62 shows that the remark of Sir James Kay Shuttleworth applies equally to India:—

"Nothing is more noticeable among recent Educational events than the successful imposition of a higher School-fee in the Central Division. This measure was adopted by the acting Director of Public Instruction in the month of August last. Mr. Coke, finding that it was difficult to collect money from the people in the shape of voluntary contributions, abolished the 'partially self-supporting system,' and doubled the fees in all Vernacular Schools. A fee of two annas was universally imposed, and instead of the number of scholars being diminished, it was found that they were considerably increased under the new system. Mr. Coke's experiment appears to bear out his opinion (in which Mr. Curtis, Inspector of the Northern Division, coincides) that a tolerably high School-fee is the mode of levying 'the people's contribution' most acceptable to the people themselves."—p. 93.

While, no doubt, it would give a great impulse to the grant-in-aid system to allow fees to be taken into account, there is very great danger of fraud. The sum raised could not possibly be accurately ascertained; the teacher might double or treble the amount, to increase the Government grant.

Introduction of the English "Revised Code," where practicable.

The following remarks occur in the Report of the Education Commissioners:—

"It has always been considered one of the chief failures of the present system that it does not touch the districts which most require assistance. A great deal of our evidence shows that there are still, to use the words of Lord Lyttelton, 'immense tracts of country in which the Government system is almost entirely unknown and unfelt,' and that the Schools in such districts are practically unable to meet the conditions of the Committee of Council." The small parishes chiefly suffer in this manner. Of schools in parishes over

* Education Despatch, para. 52.
† Public Instruction Report, 1856-57 pp. 18, 19.

600, one in three are under inspection; while in parishes under that number the proportion is only one in 26. To meet the case of such, capitation grants were made. Under the "Revised Code" the system, with some modifications, has been extended to all Schools. It is styled "payment for results,"—the allowance depending upon the progress made by each child.

The principle of the English "Revised Code" has been acted upon in India from time immemorial. It is the common practice in Native Schools for the teacher to receive so much for each book mastered by the pupil. The Rev. Dr. Caldwell of Tinnevelly and several other Missionaries in India and Ceylon, have worked it successfully for a number of years. H. Woodrow, Esq. has tried it with similar results in Eastern Bengal. Under the *present circumstances* of India, it seems the plan best adapted to carry out the aim of the Educational Despatch.* The mode of doing so may now be considered.

Application to Vernacular Schools.

The measures to be adopted would probably be as follows:—

1. **Marking out a course of Study.**—The Education given in purely Native Schools is about the most worthless conceivable. Even in some of the Mission Vernacular Schools there is very great room for improvement. Government must determine to some extent the subjects to be taught. The following should be included:—

Reading.—A series of Reading Books should be studied. These should be made the vehicle of much valuable information. Lessons should be inserted on the following subjects:

Natural Religion and Morals.—The earnest Christian will say that the only satisfactory arrangement is the teaching of the Bible. It must be allowed, however, that there would be considerable difficulties in securing it in Heathen or Muhammadan Schools. In Schools under Christian management, the Scriptures, of course, will be read. Government has determined that its Inspectors shall not examine in religious knowledge. But this is not held to exclude instruction in natural religion. Among the books appointed by Mr. H. S. Reid to be read in the Government Schools in the North-West Provinces, is, "Evidences of a Divinity." In the Tamil Third Reading Book, published by the Madras Director of Public Instruction, there are lessons on "God," and "God seen in His works of Creation and Providence." No objection is made to this, either by Hindus or Muhammadans. A graduated series of lessons should be given. In the Primer, proverbs and short sayings might be introduced; fables, anecdotes, and historical illustrations might follow; while, lastly, les-

* This must not be understood to imply that the Revised Code is the best system for the advanced state of Christian Education in England.

sons like those in Archbishop Whately's little work on Morals, Chambers's "Moral Class Book," or Wayland's "Moral Science," but adapted to India, should be given.

Some extracts from the Bible, as passages from the Sermon on the Mount, the exquisite description of Charity or Love in 1st Cor. xiii., portions of the Book of Proverbs, &c., might be inserted without any violation of the principle upon which Government acts at present.

Opportunity should be taken to enforce the cardinal virtues and to denounce prevailing malpractices. Truth and sincerity, with their opposites, including perjury; justice and the evils of bribery and oppression; the duty of living in peace and a dislike to litigiousness; industry, foresight, self-dependence, the duty of assisting all the really needy, and the folly of squandering money at marriage ceremonies; a willingness to adopt improvements instead of blindly following custom; female education, &c., are points which should be specially noticed. Loyalty and religious toleration should also receive attention. Poetical lessons of a moral character should be largely interspersed.

The most important subjects should be introduced in every Reading Book, but varied according to the capacity of the children. Many of the pupils never get beyond the Primer.

Laws of Health.—The different organs of the body, and the means of preserving the health by proper diet, cleanliness, ventilation, and by the structure of dwellings should be explained. The advantages of vaccination, and the steps which should be taken when an epidemic makes its appearance, should be pointed out.

Political Economy.—The admirable lessons by Archbishop Whately in the Irish Educational Series, might be translated with the necessary modifications. They include such subject as Money, Exchanges, Value, Wages, Rich and Poor, Capital, Taxes, &c.

Natural Phenomena.—Simple descriptions of the heavenly bodies, explanations of the seasons, rain, dew, thunder and lightning, &c., would be valuable in many ways.

Miscellaneous Subjects.—The Minerals, Plants, and Animals of India, Agriculture, Manufactures, Advantages of Machinery, &c. should form the subjects of lessons. Among other points, the bad effects of adulterating Cotton might be mentioned, and the mode in which its cultivation might be improved.

The lessons should be in as attractive a form as possible, though instruction, rather than amusement, should be the aim.

WRITING.—This should include forms of business letters, &c. The remarks of Mr. W. Seton-Karr on this head deserve very careful attention from all who take part in Vernacular Education:—

"These (indigenous) Schools do supply a sort of information which ryots and villagers, who think at all about learning to read and write, cannot, and will not do with-

out. They learn there the system of Bunneah's accounts, or that of agriculturists; they learn forms of notes-of-hands, quittances, leases, agreements, and all such forms as are in constant use with a population not naturally dull and somewhat prone to litigation, and whose social relations are decidedly complex. All these forms are taught by the guru *from memory*, as well as complimentary forms of address; and I have heard a little boy, not 10 years old, run off from memory, a form of this kind, with the utmost glibness; this boy, like many others, had never *read from a book in his life*. On these acquirements the agricultural population set a very considerable value. I think that we ought not too much to consider whether such attainments are really valuable. All I know is, that they are valued; and it is the absence of such instruction as this, which, I think, has led to the assertion, with regard to some Districts, that the inhabitants consider their own indigenous Schools to be better than those of Government.

"I would have all *forms of address and of business, all modes of account, agricultural and commercial*, collected and the best of their kind printed in a cheap and popular form, to serve as models. I would even have the common Summons of our Criminal or Revenue Courts printed off."*

ARITHMETIC.—Both the English and Native Arithmetic should be taught. The latter is useful in bazaar calculations.

GEOGRAPHY.—Macaulay has the following remarks on this subject:—

"The importance of Geography is very great indeed. I am not sure that it is not of all studies that which is most likely to open the mind of a Native of India."†

The Rev. Dr. Duff observed, at an examination of a Mission Girls' School in Calcutta, that he attached special value to Geography, as drawing the pupils, as it were, out of their little cells, and opening out to them a new world.

HISTORY OF INDIA.—This may be taught with advantage in the better class of Schools.

NATIVE CLASSICS.—Works of this description are much valued, and their study would make the Schools popular. In fact, generally speaking, the people *will* have their children learn them, whether permission is given or not. Some passages are truly beautiful. Two stanzas may be quoted from the *Kural*, an esteemed Tamil classic:—

"What is the fruit that human knowledge gives,
If at the feet of Him who is pure knowledge,
Due reverence be not paid?"

"The anxious mind, against corroding thought,
No refuge hath, save at the sacred feet,
Of Him to whom no likeness is."‡

But along with such noble sentiments there are often passages inculcating idolatry, pantheism, fatalism, or sometimes of a most

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* Records of Bengal Government, XXII. p. 43.
† Bethune Society's Transactions, p. 286.
‡ Translated in the Rev. H. Bower's Introduction to Butler's Sermons on Human Nature.

obscene character. The present Government system of Education professes "perfect neutrality" on the subject of religion; yet the following are extracts from a book, "Tamil Minor Poets,"* published by the Madras Director of Public Instruction :—

"Invocation" to Ganesa.—"Milk, sweet honey, syrup, and grain—these four mixed together to thee will I give. Do thou O majestic, noble, elephant-faced one, Thou holy jewel, grant me the three kinds of Tamil common in the world."—Page 28.

Worship of Vishnu.—"Serve Vishnu."—p. 6.

Worship of Siva.—"No misfortune can overtake those whose minds are ever intent on the praise due to Siva."—p. 31.

Pantheism.—"He will not make any distinction saying, 'This is good and this is bad,' 'I did this and he did that.' 'This is not and this is;' but in his state of perfection, it will be true of him that 'he himself is that,' (meaning God).—p. 36.

Fatalism and Transmigration.—"Each must enjoy the fruits of his actions done in former births according to what Bramha has written (on the forehead). Oh king, what shall we do to those who are angry with us? Though the whole town together be opposed to it, will destiny be frustrated?"†—p. 34.

The *Madras Observer* thus notices an excuse which may be made:—

"Some persons may be inclined to reply that the Government is not answerable for false, idolatrous, or pantheistic sentiments contained in their reading books, any more than Christian Schools in England can be charged with teaching Greek and Roman mythology by the use of the classics in our system of education. This reasoning appears to us utterly unsound. The cases are not parallel: and it will be sufficient to assign two reasons for this diversity. First, it should be borne in mind that in England, and in the eyes of English youth, the ancient mythology is a mere fiction, a thing that has no local habitation or reality. In India, idolatry and pantheism are the prevailing faith of millions. They are not only a reality, but the actual, so called, religion of the very pupils themselves in these Government Schools. The difference is so wide, the circumstances so opposite, that further remark seems to be idle. Secondly, it is important to notice that whatever may be read in Schools in England that is unsound in religion, as pertaining to Greek or Roman mythology, is counteracted either by home influence, or by the whole character of surrounding circumstances. In this country, on the contrary, all home influences are on the side of falsehood and error. Moreover the paramount authority and influence of Government among Asiatics should ever be borne in mind. Whatever has the seal and sanction of Government is held to be binding on the mind and conscience; and error upheld by State sanction is tenfold more pernicious. The Native concludes that Missionaries are utterly untrustworthy and contemptible if he sees that they are repudiated by Government, and their doctrines banished from Government school books, whilst Heathenism is freely admitted and sanctioned."

Decency forbids quotations of passages abounding in native classics, equally objectionable on other grounds. It has been remarked, that the pundits, instead of passing them over, seem fond of explaining them in the most disgusting detail to their pupils.

A Government which so jealously excludes the Bible from its schools, which would dismiss any teacher who taught his scholars, "Worship Christ," is certainly bound by its rule of "PERFECT neutrality" to permit only expurgated editions of native classics to be used. This would be a great benefit to the country. The *prestige*

* Fourth Edition, Madras, 1862.

† Fatalism runs through nearly the whole of the "Nalvali." It should be omitted from the collection.

of Government, the fact that no other would be bought by pupils attending Government Schools, would tend greatly, in a few years, to secure that editions, even from native presses, contained nothing objectionable.

The following Table is somewhat similar to that given in the English "Revised Code," but with five standards instead of six. Geography and History are also added. Grammar is not entered as a special subject, as it can only be taught with advantage by very good Masters. Vernacular Schools of a superior kind would give a much higher Education; but in most cases, it is to be feared, the low standard laid down would not be reached.

	Standard I.	Standard II.	Standard III.	Standard IV.	Standard V.
Reading.....	Primer.	Second Book.	Third Book.	Fourth Book	Fifth Book.
Writing.....	Alphabet on black-board or slate.	Short sentences on paper.	Dictation from Reading Book.	Letters and Accounts.	Letters and Accounts.
Arithmetic.....	Exercises on numbers up to 20.	Addition and Subtraction, Multiplication Table.	Multiplication and Division, Simple & Compound. (Money.)	Compound Rules. (Weights & Measures.) Proportion.	Fractions, Mensuration.
Geography.....	...	District and Presidency.	India.	Asia.	Europe, Africa, and America.
History of India...	...	...	Hindu Period.	Muhammadan Period.	British Period.

Publication of Books.—Good and cheap School-books, adapted to the different standards, are essentially requisite. Editions to be used in purely Government Schools would probably be prepared on the principle of "neutrality." Books from which every thing Christian has, to use the happy expression of the Bombay Director of Public Instruction,* been *deliberately* "weeded out," would be considered, by some at least, to be unfit for Christian Schools. Such objectors should be allowed to publish at their own expense books meeting the secular requirements of Government, but with Christian lessons interspersed. These could be used in schools not directly under the State, the Inspector confining his examination to the secular lessons.

* This gentleman, holding very "broad Church" principles, characterises any reference to revealed religion as "sectarian" allusions.

"No sectarian allusions have been admitted into the series; but European morality is inculcated, and the truths of Natural Theology are assumed." Notice of the Bombay School Series.

In the first instance, in backward parts of the country, Government should give the books to children gratis. This would not be necessary where Education had made any progress, and probably would not require to be repeated a second time in any school.

Besides the *School-books, Directions to Teachers* should be published, explaining the new system, its advantages, and how it is to be carried out.

Scale of Payment.—Mr. H. Woodrow estimates that a certificated teacher in England receives three times as much for his services as an agricultural labourer,* and proposes to apply the same rate to India.† The average pay of a cooly is about Rupees 3 (6*s.*) a month; hence the teacher should receive about Rupees 9. It would amount to more in towns, and to less in villages. Some may condemn the remuneration as insufficient. There is much truth, however, in the following remarks by the Bombay Director of Public Instruction :—

"The master must be a man of the people, not raised so much above them, by knowledge or social position, as to alienate their sympathies. His business is to instruct, not to astonish.

"He should be able to teach intelligent reading, writing, and rational arithmetic, and this is all I would require him to teach in the way of positive knowledge. His own training will, however, require the most anxious care. It should be essentially the culture of the heart, and those modest virtues which elevate and sweeten the lot of the poor.

"The love of honest labour and independence, truthfulness of character, habits of order, cleanliness, and punctuality, frugality and forethought in money matters, loyalty and contentment. These are the hopeful seeds of civilisation, and not the knowledge which puffs up, of a little literature and science."†

Though Rs. 9 should be about the *average*, the allowance would require to be increased where living is expensive.

Government should make payments equal to about half the expense; the remaining moiety should be met, as far as possible, by fees or local resources.

A good Village School would contain about 48 pupils. Supposing three-fourths of the number to pass a satisfactory examination, two annas (3*d.*) monthly, on an average for each pupil, would make up the Government allowance of Rs. 4½. (9*s.*) The scale of payment, however, should vary according to the Standards: e. g., First Standard, 1 anna; Second, 1½ annas; Third, 2 annas; Fourth, 3 annas; Fifth, 4 annas.

The rewards should be diminished when lessons are given imperfectly, and entirely withheld in the case of total failure. To ensure the full allowance, all the subjects must be taught; proportionate reductions should be made for any omitted.

All the fees should go to the teacher. This would be a strong stimulus to him to secure their payment. He would act in the

* Bengal Public Instruction Report, 1857-8, App. A. p. 7.
† Bombay Report, 1858-9, p. 239.

manner best adapted to the circumstances of the case. If the parents were able to pay, he would contrive to get their money. On the other hand, he would not refuse to teach the children of the poor, for they would bring in the Government allowance if they were able to pass.

No inquiry need be made into local resources. This is not required under the "Revised Code." It is enough that the *results* be secured. Although at first, where Education was little valued, the support of the School might depend mainly upon the Government grant, as the people became more enlightened, the teacher would receive more and more in fees, and thus reap the reward of his labours.

No monthly returns should be required. The examination lists would be sufficient.

In England a certain number of attendances is necessary. This would be such a temptation to the falsifying of registers, that no such rule is desirable in India.

Rates for Girls.—To encourage female education, the scale of payments for girls should be higher than for boys. This is the plan adapted by Dr. Caldwell.

Night Schools.—Great importance is now deservedly attached in England to schools of this class. They have been tried with encouraging success in some parts of India. The allowances per pupil might be one half of those for Day Schools. To prevent, however, their operating injuriously upon the latter, it would perhaps be expedient to make no payments for pupils under nine or ten years of age.

Teachers should be Certificated.—It is an axiom, "As is the teacher, so is the school." The only satisfactory course is to require attendance at a *thoroughly efficient* Normal School, where the best moral influence will be brought to bear upon the students. *After a time* no others should be recognized.

Existing schools should, as far as possible, be made the basis of operations. They point out where efforts are most likely to be successful, and there are other advantages. When the Benares Government Normal School was opened, all students who seemed qualified were admitted. Afterwards they were sent to commence schools in the neighbouring districts. A great number of them soon became dissatisfied and left their situations; others, going among strangers and freed from all restraints, fell into immoral courses. A teacher belonging to the village where the school is established will remain contentedly on a much smaller salary than a stranger, he has much more influence, and is more likely to behave with propriety.

In the more enlightened districts, teachers will be willing at once to attend Normal Schools, if allowances are given sufficient to support

them and their families. They will study hard, if the period of their attendance is made dependent upon their progress. As proposed in Bengal, the schools should be kept open by trained teachers till the return of their own masters.

If the teachers of existing schools are sufficiently young and promising to benefit by attending a Normal School, they should have the preference; if unfit, they should be obliged to select some relatives, if possible, who might be sent in their room.

Where Education has made little progress, many of the indigenous Schoolmasters would be too suspicious to accede at once to the proposal that they should attend a distant Normal School for a considerable period. In such cases it would be expedient for a time merely to persuade them to use the new books and give the rewards according to the scale appointed. When they saw the benefit derived from it, and became better acquainted with the intentions of Government, they might be obliged to attend.

Pupil Teachers.—A Pupil Teacher should be required for every 24 children in attendance after the first 48. If not provided, no allowance should be given for the number above 48. A course of study should be prescribed to them, with rewards for passing a successful examination. Thus, by degrees, a better class of students would be prepared for Normal Schools.

Building Grants.—It is not expedient to insist *at first* upon good School houses. As Education becomes valued, the people should be encouraged to erect them, by Government bearing half the expense.

Inspection.—Schools under ordinary Native teachers, with fixed salaries, are worthless without inspection. Though the Revised Code system is a constant stimulus, careful examination is necessary to test results and guard against abuses. The number of Inspectors would vary according to the progress of Education. There should be three classes, for Divisions, Zillahs, and Taluks. The Taluk Deputy Inspectors should be of different grades, to encourage exertion. All should receive liberal salaries, to secure fit men and place them above temptation.

The following rule of the Revised Code should be carried out as far as possible in India :—

"13. The Committee of Council consults the religious or educational bodies which are mentioned in article 30 before making representations to Her Majesty for the appointment of Inspectors to visit schools in connexion with those several bodies."

It is most undesirable that a heathen, with perhaps the marks of open rebellion against the great Creator of the universe staring on his forehead, should inspect Christian Schools.

Examinations should be held and payments made quarterly. In the case of Village Schools, they would be conducted by the Taluk

Deputy Inspectors; but they should be tested in a sufficient number of instances by the Zillah and Divisional Inspectors.

To prevent the same children being examined twice under different teachers, all the schools in a town should be brought together and inspected on the same day. The children of neighbouring villages might be similarly collected. Blank examination returns should be provided for the Inspector, which would enable him speedily to take down results.

No child should be examined for two years under the same or a lower standard.

Local Management.—As a further security against fraud, every school, as prescribed by the Educational Despatch, should be under adequate local management—"one or more persons, such as private patrons, voluntary subscribers, or the trustees of endowments." For Christian Schools, the Missionary might be responsible, or if Christianity has made some progress, the Village Pastor and a few respectable members of his flock, might form a Committee: in other cases Village Panchayêts might exercise some control. Before any payments are made, they should certify that the teacher's "character, conduct, and attention to duty has been satisfactory." Revised Code, para. 79.

Normal Schools.—Upon these institutions will depend, to a great extent, the value of the Education communicated. The utmost care should be taken in the selection of the teachers. In some Government Normal Schools at present, wretched Hindu or Muhammadan teachers on low salaries are employed. The Principals should invariably at present, be *carefully selected* Europeans. This would tend to secure a higher moral tone. Well educated Hindus, otherwise competent, must be unbelievers in their professed creed. There is great danger, therefore, of their seeking to destroy the belief of the students in all religion. Experience has shown this. The "neutrality" doctrine is one great difficulty in the way of Government ever having thoroughly satisfactory Normal Schools. Every encouragement should be given to private enterprise. This is done in England. The Government contributes largely to the maintenance of the Training Colleges. To the Church of England Colléges for males inspected by the Rev. B. W. Cowie in the year 1859, it contributed 76 per cent.* Equal liberality should be shown in India.

INFLUENCE OF CIVIL OFFICERS OF GOVERNMENT ON EDUCATION.

The surprising advance which Education has made through the efforts of H. Carre Tucker, Esq., A. O. Hume, Esq., Captain

* Report of the Commissioners, p. 115.

Elphinstone, and a few others, shows what might be accomplished if all the Officers of Government acted similarly. The case, however, is far otherwise. The Bengal Director of Public Instruction remarks :—

"But before concluding, I beg permission to call His Honor's attention to the lamentable want of interest in the progress of Education which is generally manifested by the Civil Officers of Government throughout the country...

"When the people see that men in authority are indifferent about the spread of knowledge and enlightenment, and are just as ready to bestow favours and rewards on the uneducated as on the educated, it is hardly likely that they will be at much pains to secure the advantages of sound instruction for their children."—Report 1860-61, p. 25.

The following extract is from the Educational Report for the North West Provinces for 1861-62 :—

"*The omlah of the various District Offices, with rare exceptions, do not send their sons to these Schools.* A Sheristadar well knows that as soon as his boy can write a *purwanah* he can seat him by his side in the office to learn the routine of work ; and that, as soon as a vacancy occurs, the then qualified umedwár can be slipped into an appointment. Geometry, Arithmetic, Geography, History, General Knowledge in his eyes are valueless so long as the ability to read and write Persian and a slight knowledge of office-work will procure his son rupees. Our Tehsili scholars, however highly qualified in Persian, as well as in the special subjects of study, seldom gain an entrance into these offices."—p. 20.

The principal Native Officers get the inferior situations filled by their own creatures ; hence bribery and corruption run riot. It is true that orders have, in some cases, been passed forbidding the appointment of uneducated men ; but they have often been treated with scandalous contempt. The *Paridarshak*, a native paper asks, "Does the Government think that the people will rest satisfied with the incessant showering down of orders and circulars ? Is it not necessary to inquire whether these orders have been obeyed ?"

Sir Robert Montgomery is endeavouring to work out the problem how best to secure the co-operation of the Civil Officers of Government in the Punjab, although nowhere do the higher authorities take a deeper interest in the subject. The following are some means which may be employed :—

Enforce rigidly in advanced Districts competitive Examinations. Let there be no exceptions, for they ruin the whole. Where Education is in a backward state, the system should be adopted as far as possible, and notice given that after a certain date it would be applied in every case.

Require Civil Servants to take part in the Uncovenanted Civil Service Examinations. They would thus see the number of candidates, more importance would be given to them, and the people would hope for greater results.

Sir Bartle Frere, Sir Robert Montgomery, and some others, occupying the most important positions and distinguished for excellent business habits, find time to encourage education by occasionally

visiting Schools. Much more might this be done by Collectors and their Assistants.

Make Civil Officers feel that they are, to some extent, responsible for the progress of Education in their Districts. To require reports from Inspectors to be forwarded through the Collectors to the Directors of Public Instruction would impede business. The Civil Officers should, however, have the means of knowing what is doing in their districts in Educational matters. Every advantage would be gained by requiring the Inspectors of all classes to forward returns in duplicate. The Taluk Inspector should send one return direct to the Zillah Inspector to be forwarded to the Director of Public Instruction, and a duplicate to the Tahsildar to be sent to the Collector. The Tahsildars should be obliged to give a brief report to the Collector annually on the state of Education in their districts, and the Collector in turn, should review the whole in his report to the Commissioner. A separate report is not necessary. It need form only one division of the general report of the collectorate.

In the General Administration Report of each Presidency, the Educational statistics of each Zillah should be given in a tabular form, the number under instruction in schools of different grades, and the percentage to the population. This would draw attention to neglected districts, and the Governor might call for special reports and take other necessary steps.

Course to be pursued in backward Localities.

It is freely admitted that the Revised Code System will work only in districts where Education is valued to some extent. Where an ignorant population, like the Khonds, have to be acted upon, it would utterly fail. In such cases, competent teachers must be employed at first, on adequate salaries. By degrees, fees and "payments for results," might be introduced.

English Education.

The importance of a *thorough* Education through the medium of English, can scarcely be over-estimated. It is men who have enjoyed its advantages who must be the leaders of Native society, and enrich the Vernaculars with Western stores of knowledge. But for such high objects, the imperfect knowledge of English obtained by the great majority of those who commence its study, is of little worth.

Already, however, large sums have been expended by Government on English Colleges and Schools, and the craving for instruction in English is so great, that it requires little stimulus beyond the University and Government Examinations. Indeed, there is danger of fostering it too much. The Ceylon Government, misunderstand-

ing Macaulay's celebrated Minute, neglected the Vernaculars and opened only English Schools with low fees. Many youths attended who picked up a smattering of the language. Considering manual labour to be degrading, they would rather endure the most abject poverty than work. There are now numbers in the Island, hanging about in the hope of obtaining some "situation." It may be said that stern necessity will teach them more correct views; but each individual is slow to learn the lesson, and during the years he spends in idleness, is apt to acquire habits which will effectually prevent his ever becoming a useful member of society. The late Sir Henry Ward felt the evils thus occasioned, and expressed his opinion as follows:—

"The amount required from each scholar should be sufficient to put some check upon the too easy acquisition of the rudiments of knowledge which fills every Government office with noisy applicants for place, and strips the fields of that labour which is the real source of wealth in a country, four-fifths of which are still uncultivated."

No one course can be followed with regard to English Schools. In cities like Calcutta, where Education is highly valued, English Schools may be left, in a great measure, to private enterprise. In cases less advanced, the Revised Code system might be introduced, but higher rates should be allowed than to Vernacular Schools. In very backward districts, the present plan must be pursued at first.

No sudden changes are proposed. It is very desirable that in each division of the Empire there should be at least one College where a high education can be obtained.

The Professional Colleges must be maintained by Government as at present.

Scholarships may be abolished.—Macaulay's remarks are well deserving of consideration:—

"I have always disliked, both in England and here, the scholarship scheme."

"We have for the Education of the people of this vast empire a fixed sum, which is very small compared with what the object requires. If we pay students at one place, we must refuse to pay Masters at some other place."*

Many of the scholarships also fall to the share of students in comfortable circumstances, who can well afford to support themselves.

The Education of the People, the Main Point.

Whether the Revised Code is the best adapted for carrying out a system of National Education in India, is a question of minor importance. It is freely admitted, that in some respects the plan of having schools entirely under Government control, as in the North-West Provinces, has advantages *for the present* over what would be the

* Bethune Society's Transactions, pp. 306, 308.

prevailing character of "local management." Still, in either case, Government might largely influence the character of the Education. The great argument in favour of the Revised Code is, that it admits of the gradual multiplication of Schools on a perfectly satisfactory footing, which cannot be said of any purely Government Schools. But a good Education, in one way or other, is the chief thing.

THE EXPENSE.

This is the grand difficulty. How is it to be met?

Objections to an Educational Cess.—A Cess of one per cent. has been levied in the North-West Provinces and the Punjab. An Act was lately passed by the Madras Government to "enable the inhabitants of any town or village or circle of villages, in any district under the said Presidency, to assess themselves for the establishment and the maintenance of schools."

An Educational Cess has been strongly condemned by the most enlightened friends of Education. Sir James Kay Shuttleworth says that in England, "Rate-supported system of Education has proved to be impossible."* Senior, in his "Suggestions on Popular Education," declares rates to be "the worst means by which Education can be maintained."† The Hon. A. J. Arbuthnot states the great objection to an Educational Cess :—

> "My own opinion was adverse to the imposition of a general compulsory Education rate, mainly on the ground that the imposition of such a rate would be incompatible with the extension or continuance of the grant-in-aid system, inasmuch as if a special rate were imposed for the maintenance of schools, it would not be proper to expend on particular schools any part of the general taxation of the country derived from other sources."—Speech in Council.

The above remarks apply with equal force to a rate voluntarily imposed.

While the people may be induced by strong persuasion on the part of Government Officers to consent in some cases to an Educational Cess, the money would be grudgingly paid, and the whole would tend to make Education unpopular. During the Mutiny one of the means employed to excite disaffection, was to point to the Educational Cess.

Funds available from increased Revenue.—Sir Charles Trevelyan's Financial Statement shows that during the last four years the average annual increase of Revenue has been £2,730,107. Suppose that in future the surplus amounted to rather more than one half, or £1,500,000. Allowing five-sixths of the excess to be devoted to Public Works, the administration of justice, &c., the

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* Letter to Earl Granville, p. 69. † Page 64.

remainder, £250,000, might be expended on the education of the masses. This would permit an increase of about 750,000 pupils a year. So vast, however, is the population to be acted upon, that even at this rate of increase, more than thirty years would pass away before a complete system of National Education was provided. India requires half a million teachers, each with sixty pupils: there are thirty millions of children of a school-going age. Gradually more and more of the burden, even of Vernacular Education, might be thrown upon the people, so that the expenditure need not advance indefinitely.

Funds available from Reductions.—For many years we held our Indian possessions with a European force of 30,000 men, notwithstanding powerful native kingdoms menaced us in different directions. With 45,000 we successfully encountered our revolted janizaries, although taken unawares and at every disadvantage. By means of the Electric Telegraph and Railway communication, every European soldier in India is now virtually equal to at least four. Mr. Baring, in Parliament, quoted the remark, "Every general thinks that he requires a large army." So it may be with the Indian Commander-in-Chief, but it is sheer waste of life and money to maintain 70,000 Europeans in India under present circumstances. The course to be pursued should be somewhat as follows:—

Abolish the Income Tax, which has done much to make our rule execrated. Seek for increased revenue from judicious Public Works rather than from new taxes. Thoroughly fortify the Presidency cities against European or American complications. The Supreme Government has shown culpable neglect in this matter, especially as far as Bombay is concerned. The expense should be met, not from current revenue, but as in England at present, from borrowed funds. Fix on a few strong and important positions in the interior, tenable by a small European force, and demolish all other fortifications. Reduce the Native army to 100,000. Avoid drawing recruits from powerful military classes; the Sikh element especially should be kept down. Prevent the Native Princes from squandering their revenues by keeping up dangerous bodies of troops. The European force may thus be reduced with perfect safety by 4,000 men a year, till it is brought down to 50,000 men. Such a force with 100,000 Sepoys and 80,000 Police would be abundantly sufficient for the maintenance of tranquillity. It should be borne in mind that in a few years there will not be a Native in our territory who knows how to serve a gun. Without artillery, any force which could be collected against us, would be scattered like chaff before the wind. The Afghans are not a very formidable enemy, and their own country will afford them sufficient scope.

The reductions thus effected would yield ample funds, both to

promote the health of the European troops left, and to make a noble beginning in providing National Education.

Practicability of spreading Education in India.

In 1850 the late Mr. Thomason, Lieutenant-Governor of the North West Provinces, commenced a scheme for the improvement of Education in eight out of 31 districts under his jurisdiction. Mr. H. S. Reid, Visitor General, could not ascertain the existence of more than 2,014 schools with 17,169 pupils, among a population of nearly six millions. In three years the schools increased to 3,469 with 36,884 pupils.* Mr. Thomason then proposed the extension of the plan throughout the North West Provinces. His Despatch concluded as follows:—

"In all these parts there is a population no less teeming, and a people as capable of learning. The same want prevails and the same moral obligation rests upon the Government to exert itself for the purpose of dispelling the present ignorance. The means are shown by which a great effect can be produced, the cost at which they can be brought into operation is calculated, the agency is available. It needs but the sanction of the highest authority to call into exercise, throughout the length and breadth of the land, the same spirit of enquiry and the same mental activity, which is now beginning to characterise the inhabitants of the few Districts in which a commencement has been made."

Lord Dalhousie's Minute.—In most honourable and touching language did the Governor General respond to this appeal:—

"The sanction which the Lieutenant-Governor in these words soli-
" cited for an increase of the means which experience has shown to be
" capable of producing such rich and early fruit, I now most gladly and
" gratefully propose, and while I cannot refrain from recording anew,
" in this place, my deep regret that the ear which would have heard
" this welcome sanction given with so much joy, is now dull in death,
" I desire at the same time to add the expression of my feeling, that
" even though Mr. Thomason had left no other memorial of his public
" life behind him, this system of general Vernacular Education, which
" is all his own, would have sufficed to build up for him a noble and
" abiding monument of his earthly career.

" I beg leave to recommend, in the strongest terms, to the Honor-
" able Court of Directors, that full sanction should be given to the
" extension of the scheme of Vernacular Education to all the districts
" within the jurisdiction of the North-Western Provinces, with every
" adjunct which may be necessary for its complete efficiency."

But this great Statesman did not rest satisfied even with this magnificent scheme, embracing a population nearly as large as the British Islands:—

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* Mr. H. S. Reid's reports contain many valuable hints as to the mode of procedure which should be adopted. The first step should be to collect general statistics of education.

"I feel that I should very imperfectly discharge the obligations "that rest on me as the head of the Government of India, if with "such a record before me as that which has been this day submitted "to the Council, I were to stop short at the recommendations already "proposed.

"These will provide for the wants of the North-Western Provinces; "but other vast Governments remain, with 'a population' still "more 'teeming.' There, too, the 'same wants prevail, and the "same moral obligation rests upon the Government, to exert itself for "the purpose of dispelling the present ignorance.'

"Those wants ought to be provided for: those obligations ought to "be met."

The concluding words of this noble Minute are now doubly applicable:—

"Financial considerations no longer shackle the progress of the "Government.

"Wherefore it is, more than ever before, its duty in every such "case as this, to act vigorously, cordially, and promptly."

May the Author of the Educational Despatch, the Survivor of the three Oxford Students, the Friend of Bentinck, every Officer of Government, every one who has himself tasted the blessings of knowledge, endeavour, by God's grace, to take full advantage of the unexampled opportunity now presented for the enlightenment of one-sixth of the human race, sunk in ignorance and superstition. And let there be no delay, for the arrows of death fly thick and fast, every hour summoning one thousand immortal beings to give in their final account.

POST OFFICE.

The total number of Post Offices and Receiving Houses during 1861-62 was 984, of which 89 were opened during the year. The Mails were conveyed 1,798½ miles by railway, 4,722 by mail cart, 39,034 by runners and boats. Total 45,554½. The increase during the year amounted to 1,984½ miles. The various divisions contained the following miles of mail road: Bengal, 12,140½; Madras, 9,144; Bombay, 9,401; North-West Provinces, 8,242; Punjab, 4,314; British Burmah, 2,313.

The amount of correspondence was as follows; Bengal, 9,357,518; Madras, 8,732,297; Bombay, 10,645,100; North-West Provinces, 12,094,231; Punjab and Sind, 5,348,387; Pegu, 388,355. Total 46,565,888, against 47,077,410 in 1860-61.

The decrease in the correspondence of the whole of India is 511,522 or 1·8 per cent. as compared with the past year. The falling off may partly be accounted for by the large decrease in the Native Army and the reductions in the number of European Troops

in the country; the closing of many Newspaper Presses in the North-Western Provinces, and the compulsory prepayment of the postage on Newspapers. Private letters diminished from 33,655,272 in 1860-61, to 33,747,136 in 1861-62; Newspapers from 4,242,684 to 3,781,608; Official letters rose from 8,769,876 to 8,989,464. Packets by Book Post increased from 292,560 to 321,084. There were 4,051,987 letters, newspapers, and parcels, conveyed by District Post, against 3,988,635 in 1860-61.

Receipts and Disbursements.

	Gross Receipts.	Official Postage.	Disbursements.
1860-61	£420,310	£238,473	£502,201
1861-62	437,888	286,883	476,892

Including £19,330 steam postage due by London, the gross receipts amounted to £457,218; but deducting £46,594 due to London, the net receipts were £410,623. Exclusive of official postage, there was a deficit of £66,268; but including official postage the surplus amounted to £220,614.

LITERATURE.

HOME.

New Books relating to India published in Britain and the United States, during 1862.

Alwis, James De, Buddhism; its Origin, History, and Doctrines, Two Lectures, 8vo. 6*s.*—*Williams & Norgate.*

Arnold (E.) Dalhousie Administration of British India, Vol. I. 8vo. 15*s.*—*Saunders & Otley.*

Beveridge's (H.) History of India, Vol. III. 21*s.*—*Blackie.*

Boaz, T. The Mission Pastor; Memorials of, by his Widow, 12mo. 5*s.* 6*d.*—*Snow.*

Braidwood, (Rev. J.) True Yoke Fellows, in the Mission Field, 8vo. 7*s.* 6*d.*—*Nisbet.*

"The life and labours of the Rev. John Anderson and the Rev. Robert Johnston, traced in the rise and development of the Madras Free Church Mission."

Brinckman (A) The Rifle in Cashmere, 8vo. 8*s.* 6*d.*—*Smith & Elder.*

Campbell (J.) Lost among the Afghans, 8vo. 7*s.* 6*d.*—*Smith & Elder.*

Civilizing Mountain Men, or Sketches of Mission Work among the Karens.—*Nisbet.*

Carpenter (P.) Hog Hunting in Lower Bengal, folio, 84*s.*—*Day.*

Clark (T.) The Student's Hand-book of Comparative Grammar, 8vo 7*s.* 6*d.*—*Longman.*

Examination Papers for the Civil Service of India, July 1862, folio, 2*s.* 6*d.*—*Stanford.*

Fallon (S. W.) Eng. Hindustani, Law and Commercial Dictionary, 8vo. (Calcutta) 12*s.*—*Williams & Norgate.*

Fausboll (V.) Five Jatakas, with a Translation and Notes, 8vo. 4*s.*—*Williams & Norgate.*

Indian Army and Civil Service Lists, July 1862, 12mo. 6*s.*—*Allen.*

Indian Fables from the Sanscrit of the Hitopadesa; designs by F. Jacomb, 4to. 42*s.*—*Day.*

Journal of the Bombay Royal Asiatic Society, vol. 6 for 1861, 8vo. Bombay 7*s.*—*Williams & Norgate.*

Lacroix (A. F.) Brief Memorials of, by his Son-in-law, 12mo. 5*s.* *Nisbet.*

By the Rev. Dr. Mullens. A sketch of Mrs. Mullens, by her sister, is appended.

Markham's (C. R.) Travels in Peru and India, collecting Cinchona Plants 8vo. 16*s.*—*Murray.*

Martin (M.) British India, Progress and Present State of, 8vo. 10*s.* 6*d.*—*Low.*

Mason (F.) Burmah, its People and Natural Productions, 8vo. (Rangoon) 30*s.*—*Trübner.*

Missionaries and Indigo Planting, 8vo. 6*d.*—*Ridgway.*

Pictures of Hindu Life. 1*s.*—*Religious Tract Society.*

Raverty (Capt.) H. G.) Selections from the Poetry of the Afghans, 8vo. 16*s.*—*Williams & Norgate.*

An extract from the introduction and a specimen of one of the poems, are given below.

"The poetry of the East, particularly that of the Muhammadan nations, differs materially from that of the West; and when taken up by the uninitiated, would often appear to be the mere effusions of wild and voluptuous bacchanals, or worthy of Anacreon himself.

"These remarks, however, pertain more to Persian than to Afghan poetry, which contains less of the often bombastic style of the former, and approaches nearer to the simplicity of the poetry of the ancient Arabs. A general subject with the Afghan, as well as other Asiatic poets, is that of love, not *human*, but divine, and a contempt for the people and vanities of the world; whilst other Afghan poets, such as Khushkal Khan, write on any subject that may have been uppermost in their minds at the time, after the manner of Western poets."

ÆABD-UR-RAHMAN.

XIV.

The garden of existence will not bloom for ever!
The market place of life will not be in bustle always!

Like as the river Abā Sind* boundeth along in its course,
With such like exceeding precipitation is the progress of life.

Just as the lightning, that showeth itself and is no more;
So swift, without doubt, is the swift course of life,

It is violent and impetuous to such a degree,
That no one is able to command the bridle of life:

Since its swift steed hath neither curb nor rein,
The brave cavalier of life must have a fall at last.

In a single hour it severeth the friendship of years—
In such wise, unfaithful is the friend of life.

I will neither leave my house, nor will I travel;
For, without going a journey, I pass over the road of life.

* "Abā Sind, the 'father of rivers,' the name given by the Afghans to the Indus."

It will, in the end, be severed by the shears of fate—
It will not remain for ever connected—this thread of life.

He should view his own self with the bubble's eye,
If, in his heart, one would compute the length of life.

O *Rahman* ! there is no opportunity in this world again
For him, over whom hath passed away the period of life.

Schlagintweit, India and High Asia, 2nd Div. 4to. and one Part of Atlas, folio, 84*s*. *Trübner.*

Smith (R. M.) Cotton Supply Question in Relation to India, 6*d*. *Simpkin.*

Speid (Mrs. J. B.) Our last Years in India, 8vo. 9*s*.—*Smith & Elder.*

Torrens, Lt. Col.) Ladak, Tartary, and Kashmir, Travels in, 8vo 28*s*.—*Saunders & Otley.*

Transactions of the Asiatic Society of Bengal, Vol. 30, Parts 1, 2, 3, each 3*s*. *Williams & Norgate.*

Transactions, Geological Survey of India, Vol. 3. Part I. 9*s*. Vol. 4 part I. 10*s*.—*Williams & Norgate.*

Verney (E. H.) Shannon's Naval Brigade in India, 1857-58. 8vo. 7*s*. 6*d*. *Saunders & Otley.*

Whitehead (J.) Indian Railways Described. 1*s*. 6*d*.—*Whitehead.*

Wight (R.) Notes on Cotton Farming, 8vo. 1*s*.—*Whittaker.*

Williams (M.) Hindustani Grammar; accidence in Roman type by Mather, 12mo. 5*s*.—*Longman.*

Williams (M.) Sanscrit Manual, 12mo. 5*s*. 6*d*.—*W. H. Allen.*

Wilson (H. H.) Religion of the Hindus, Edited by Rost, 2 Vols. 8vo. 21*s*. *Trübner.*

The first two volumes of a uniform Edition of the works of the late Boden Professor of Sanscrit.

Xavier, (F.) Missionary Life and Labours of, by Henry Venn, 8vo 7*s*. 6*d*,—*Longman.*

English Books Published in India.

Calcutta—Collection of Treaties, Engagements and Sunnuds, relating to India and neighbouring countries, Vol. I. containing the Treaties, &c. relating to Bengal, Burmah, and the Eastern Archipelago. Compiled by C. U. Aitchison.

Cotton Hand-Book for Bengal, by J. G. Medlicott.

The Law of Evidence, as administered in England, and applied to India. By Joseph Goodeve.—*Thacker, Spink & Co.*

A Manual on Universities, by W. Masters, *Hay & Co.*

Rational Refutation of the Hindu Philosophical systems by Nehemiah Nilakantha Sastri Gore. Translated from the original Hindi by Fitz-Edward Hall, D. C. L. Calcutta Christian Tract and Book Society. Rs. 3. To Missionaries, Rs. 2.

Lectures on Romanism. By the Rev. Dr. Jarbo. *Hay & Co.*

Religious Conversation. By the Rev. E. Storrow. *Hay & Co.*

The Proceedings of the Bethune Society for the Sessions, 1859-61. Printed by C. B. Lewis, Baptist Mission Press.

The book consists of three parts—1. A summary of the Monthly Proceedings. 2. Lectures by the Bishop of Calcutta, Archdeacon Pratt, the Rev. K. M. Banerjea, and others. 3. Reports of the Sections. The Report of the Educational Section, by Mr. H. Woodrow, contains Educational Minutes by the late Lord Macaulay.

An Introduction to Indian Meteorology. By Babu R. N. Sikdar.

The Kumara-Sambhava. Eighth Canto, Bengal Asiatic Society.

Attributed to Kalidasa. It is chiefly occupied with a very full description of the phenomena of evening and moonlight on the Gandhamádana Mountains.

"See! the declining sun, as it hangs on the edge of the western quarter of the sky, seems to make with its long reflected beams a golden bridge across the lake."

North India.—Reports on the Revenue Settlement of the N. W. Provinces of the Bengal Presidency under Regulation IX. 1833, Vol. I., Benares Medical Hall Press.

The Mahomedan Commentary on the Holy Bible by Syud Ahmud. Part First, Ghazeepore. Printed and published by the Author at his private Press, 1862.

Part First consists of an introduction, divided into ten discourses. The headings are as follows: 1. On the necessity of the coming of Prophets to save mankind. 2. What is Revelation and Word of God? 3. What books are there which in the Koran are alluded to under the names of Toureit, Soohoof Umbiya, Zuboor, and Injeel? 4. What faith have Mahomedans in the Toureit (Pentateuch), Zuboor (Psalms) Soohoof Umbiya, (the books of the Prophets,) and Injeel (the Gospels)? 5. What was the number of the books descended from God to the Prophets, and are they all included in the Bible? 6. What are the methods applied by the Mahomedan religion to enquire into, and confirm the authenticity of a religious book? 7. What is the opinion entertained by the Mahomedans regarding the corruption of the Sacred Scriptures? 8. Are the books which compose the Bible identical with the original writings of the inspired writers? 9. What belief have Mahomedans in the versions of the Sacred Scriptures? 10. What is meant according to the Mahomedan faith, by one commandment of God cancelling another, or being cancelled by another? Appendix No. 1. Of the dates of the principal events recorded in the Bible. Appendix No. 2. On the correspondence between the Hijree and Christian eras.

The work is printed in English and Urdu, in parallel columns. There are long extracts from English Introductions to the study of the Scriptures, and Muir's "Testimony borne by the Koran to the Jewish and Christian Scriptures," treats of some of the most important subjects. Still, the volume will be found useful to a Missionary.

Price Rs. 3. as. 14. Postage and packing 5 annas. Orders to be addressed to Syud Ahmud Khan, Principal Sudder Ameen of Ghazeepore. Copies may be obtained in London from Smith, Elder & Co.

The Second Part of the work, containing the Commentary on the Book of Genesis, is now passing through the Press.

Bombay.—Essays on the Sacred Language, Writings, and Religion of the Parsees. By Martin Haug, Ph. D.

Origin and authenticity of the Arian Family of Languages, the Zand avesta and the Huzvarsh. By Dhanjibhai Framji.

Catalogue of the Economic Products of the Presidency of Bombay; compiled by Dr. Birdwood.

Cotton; an Account of its culture in Bombay. By W. R. Cassels.

Madras.—The "Benighted" display considerable literary activity, so far as English books are concerned. The following were issued in 1862 by an enterprising publisher, Mr. J. Higginbotham :—

Wheeler's Madras in the Olden Times, vol. 3, Rs. 6. Set. of 3 vols. Rs. 15.

Wheeler's Hand-Book to the Madras Records, with Chronological Annals of the Madras Presidency from 1659 to 1861, Rs. 2½.

Wheeler's Hand-Book of Cotton Cultivation of the Madras Presidency, Rs. 4½.

Wheeler's Cotton Map of the Madras Presidency, Rs. 4, on rollers Rs.6.

Mayne's Commentary on the Penal Code, 3rd Ed. Rs. 11.

Acts and Letters Patent relating to the High Court of Judicature at Madras, Rs. 2½.

Collett on the Law of Injunctions and Appointment of Receivers, Rs. 5.

Collett on Torts and Damages, Rs. 4½.

Dubois, Manners and Customs of the Natives of Southern India, with Notes, Additions, and Corrections by the Rev. G. U. Pope, 8vo. Rs. 18.

"The most comprehensive and minute account extant."—Sir James Mackintosh.

Brown's Hand-Book of the Trees, Shrubs, and Herbaceous Plants growing in Madras, Rs. 5½.

Map of Madras, colored sheets, Rs. 6.

Guide to Madras for the use of Strangers, Rs. 2.

Skinner on the Timber Trees of India and Burmah, Rs. 5.

The same publisher will issue new Editions of the following valuable and rare works in 1863:

Manava Dharma Shastra, The Institutes of Hindu Law, or the Ordinances of Menu. By Professor Houghton. Third Edition carefully revised with an Introduction by the Rev. P. Percival, Rs. 12. (Now ready.)

Ward's View of the History, Literature and Religion of the Hindoos, complete in one large volume, Rs. 14 to Subscribers.

Herklot's Qanoon-e Islam. A full account of the Rites and Ceremonies of the Moosulmans of India. Rs. 12 to Subscribers.

The following were issued during 1862 by other publishers :

A Lecture on Systems of Education. By Sir William Denison. *Gantz.*

Remarks on Essays and Reviews. By Sir Willian Denison. *Gantz.*

Sasivarna Pothan : or the Doctrine of Sasivarna. A Vedantic Poem. By Tatwarayaswami. Translated from the Tamil by the Rev. T. Foulkes. Madras Christian Knowledge Committee.

A comprehensive Tamil and English Dictionary of High and Low Tamil, by the Rev. Dr. Winslow. Printed and published by P. R. Hunt, American Mission Press.

This valuable work is beautifully printed in quarto, in the style of Webster's English Dictionary. It contains 80,000 words, upwards of 30,000 more than there are in any other Tamil Dictionary.

The Alchemist's Heir, a Romance in 3 Cantos. By J. T. Wheeler, *Pharaoh & Co.*

NEWSPAPERS.

The Editor of the *Homeward Mail*, a very competent authority, thus defends the character of Indian Journalism :—

"There is an article in the last number of the *Temple Bar* Magazine, which professes to give a picture of 'an Indian Newspaper.' The writer analyzes the contents of a number of the *Delhi Gazette*, and, having done so, arrives at the conclusion that the local press of India is 'an anachronism and a blot upon English civilization'—'a disgrace to the age, and to the country whence it sprung.' This is strong language, and we doubt whether it is just. To our thinking it is hardly borne out by the evidence adduced, even as respects the individual paper said to be a favourable type of its class; and although the writer says that the journal cited is 'the best conducted and most respectable paper published out of Calcutta or Bombay, and quite equal to any produced in those Presidency towns,' we are still less disposed to admit that the journalism of India is fairly represented by the example before us.

"It may be admitted that there are peculiarities in Indian journalism likely to grate somewhat harshly on the sensibilities of English readers. But this is mainly to be attributed to the circumstance that the European public of India is very limited, and that no purely class journal could obtain sufficient support to secure its permanent vitality. The consequence is, that every Newspaper must, more or less, graft certain specialities upon the stock of political journalism. It must be in part a sporting paper, in part a Military Gazette, in part a Court Journal, and in part a Theatrical Chronicle. There are eccentricities of style and peculiarities of tone in such journals as our own *Bell's Life*, *Sporting Life* and *Era* Newspapers, which excite the ridicule, if they do not offend the sensibilities, of readers not having

"The stamp exclusive and professional,"

which familiarizes them with the jargon of the green-room or the slang of the prize-ring; whilst in other papers, which aspire to a fashionable reputation, we have that peculiar literature of 'High Life Below-stairs,' of which Jenkins is the traditionary master. It would be easy to cull from these authorities choice samples of journalism more than a match for those cited by the writer in *Temple Bar*. The Indian Editor, especially the Editor of the Mofussil Journal, has to cater for many tastes, and to take upon himself the specialities, which in all larger communities are confined to purely class journals, and therefore not obtruded upon the general reader. The majority of the subscribers to a Mofussil Journal are Military men, whereof the greater are young fellows with high animal spirits, who delight in sporting, in ball-going, and in amateur theatricals. They look for news respecting matters of this kind, and they depend upon the ordinary political journals of the country for that kind of information which in England is filtered off through the class publications which have so many little special publics of their own. We do not mean that they go to the full extent of those journals which advertise for "singing chambermaids" and "walking gentlemen," and announce unfailing "tips" for a coming race at three-and-sixpence a piece; but that they are compelled, in some degree, to humour the special tastes of their readers, and to indulge in

the eccentricities which seem to have hurt the delicate sensibilities of the writer in the *Temple Bar*. That Indian Editors are sometimes a little inclined to be flippant, especially in their treatment of refractory correspondents, we admit; but sobriety of demeanour is sometimes held to be dull and heavy, especially in the Mofussil, and a little spice is necessary to render the meal palatable. All this, we think, ought to be overlooked in the Indian Press, for the sake of the really excellent writing that we find in the editorial columns of such papers as the *Friend of India*, the *Times of India*, the *Hurkaru*, the *Englishman*, the *Indian Empire*, the *Madras Athenæum*, and other papers which we might readily name."

"But although, after an intimate acquaintance of some thirty years with the Indian Press, we feel that it is incumbent upon us, in common justice, thus to speak in its behalf, we are bound to add that the writer in *Temple Bar* has hit at least one blot, and a very serious one it is, in the character of our Eastern journalism. We allude to the unguarded language in which even the ablest and most experienced Indian Editors sometimes write of the Native Princes and Native States."

Noble conduct of the Editor of the Times of India.—The following notice is extracted from *Our Paper*:—

"Messrs. Robert Knight and George Craig have, for years, been at daggers drawn, and, to all appearance, most bitter and implacable enemies. It was war to the knife without quarter, without mercy; but illness lately laid Mr. Craig prostrate; he was seemingly on his death-bed, when Mr. Robert Knight, his mortal adversary, came forward in a gallant spirit and held out the right hand of fellowship; not with empty professions, or lip service, but in active friendship. He deputed Mr. Charles Allen, the ablest of his staff, to take up Mr. Craig's duties during the latter's prostration, and the work was not only well, but cheerfully done, Mr. Allen understanding and appreciating the high, honorable, and disinterested sentiments which prompted his principal. We do not really know who deserves the greatest praise among the trio; whether Mr. Knight, for his noble generosity, Mr. Craig for his candid gratitude in acknowledging the favours he has received, or Mr. C. W. Allen for the cheerful, zealous, and able way in which he carried out the trust imposed on him. Here are Mr. Craig's acknowledgments:—

"'Our best thanks are due to Mr. Robert Knight, Editor and Joint Proprietor of the *Times of India*, for having placed at our disposal the services of Mr. Charles William Allen, one of the ablest members of his staff. Hereafter, in the lists of literature when we meet the Knight of the *Times of India*, if we raise our lance and pass on, our readers will understand the reason why. Of the very effective aid which we have received from Mr. Allen, we need not write: it is recorded in the leading columns of the *Deccan Herald*.'"

In the Indian Year Book for 1861 a list was given of the English Newspapers published in India. The chief additions during 1862 were as follows:—*The Indian Jurist*, *The Bengalee*, published in Calcutta, and the *Samachar Hindoostani*, Lucknow. The following is an extract from the introductory article of the *Bengalee*:—

"We belong strictly to the famous order of 'Mild Hindoos.'...If we shew fight it will be in real Bengalee fashion, under a wholesome dread of bloody

noses and broken heads, with one foot in the field and another in the stockade, calling lustily upon our Gods to help us whilst we vigorously help ourselves to fly. This is perhaps a disheartening revelation for our friends. But we cannot help making it, seeing, that we are not bound to eat fire against every known precedent of our race. We propose to make up, however, for the want of brute courage by a strenuous use of our lungs."

It is pleasing to mark the gradual improvement in the tone of the Native Press. The Rev. J. Long states that, "the oldest of the existing Newspapers is the *Chandrika*, established in 1820 as the advocate of widow burning, and of the old Hindû *regimé*." Some of the vernacular journals still commend the lavish expenditure at idolatrous festivals, and the feeding of crowds of lazy Brahmans; but, on the whole, enlightened views are expressed on many points. The Native Press in a religious aspect will be noticed under another head. The late Mr. Mead thus pointed out in the *Harkaru* the great service which might be rendered by journals conducted by Natives:—

"We are anxious, in particular, to see the Native Press engaged in the praiseworthy attempt to break down those fatal gulfs of ignorance and prejudice which yawn between anything like a real knowledge of each other, by the two races—English and Indian."

The besetting fault of the Native Press has already been noticed—the tendency to write bitter recriminatory articles against Europeans, in reply to those of a similar spirit in the Colonist Journals. Though in this they are "more sinned against than sinning," the effect is injurious. The readers, in most cases, do not discriminate as the writers intended, and the antagonism of race is the result. Of course, a manly defence of their countrymen when right, and a condemnation of Europeans when they are wrong, cannot be objected to; it is the *spirit* which is censured. It must, however, be admitted that it is far easier to give this advice than to follow it in the heat of controversy.

The London *Spectator* mentions another error of the Native Press, though of a more venial character,—the mistaking of flippancy for wit. Sometimes, however, profanity is joined. The *Indian Mirror* is, on the whole, well conducted, but the following passage occurs in an article:—

"Verily, Mr. Laing—for much hast thou to answer: for more, we suspect than you ever conceived. Had you not taught us to believe that India was rich, belike it is that our Solomons would have been more mindful of expense; but with a full flowing sheet, fat taxations, established peace, and all the prospects of a still-brightening future—'Why, the devil take expense—*whose is it that we should mind?*'—'Hang Care and kill a Cat,' and if we can't and don't make out some sort of a name for ourselves—Egad—then—d—n—ee!" *Nov.* 1, 1862.

Circulation of Government School Books.—Except in Bengal, the Directors of Public Instruction issue large numbers of books for Schools. The Calcutta School Book Society obtains a grant from Government, and is placed under the control of the Bengal Director. It would be interesting to know how many books are printed in each language. This information is given only in the Report of the Calcutta School Book Society.

ABSTRACT OF SALES.

	Copies sold.	*Amount of Sales.* RS.
Bengal, C. S. B. S.	121,669	32,226
N. W. Provinces	133,966	26,576
Punjab	59,637	15,210
Bombay	No Return	51,136
Madras	do.	28,573

Romanising System.—Dr. Sprenger writes thus from Berne to the President of the Asiatic Society of Bengal :—

"Of great use for India may eventually be the pursuits of Professor Brockhaus. After having devoted much attention to the system of transcribing oriental languages in Roman characters, he is proceeding to publish Yusof o Zalykha romanised, and it is to be hoped that the attempt will be followed by other works. Hitherto Missionaries and men like Trevelyan, who were not so much distinguished as scholars as they were as public minded officers, have pleaded for the propriety of romanising, whilst scholars pronounced themselves rather against it. It is a new era for oriental pursuits if a man of the standing of Professor Brockhaus engages in a system, whose success in reference to Persian, Hindustani, Turkish, &c., is a mere question of time. Why should you not in your Bibliotheca Indica edit some works like the Hadyqa of Senáy romanised?" Journal, B. A. S. 1862, p. 232.

The Romanising system has yet made little progress except among Europeans and the Native Christians in North India. From want of a complete use of vowel points, the Urdu is the most difficult language to read in India. It is also the one chiefly studied by Europeans. Hence the circulation of books in Romanised Urdu. In other parts of India its great superiority over existing alphabets is denied by many. The vowels in the Nagri alphabet being inherent in the one which occurs most frequently, or written above or below as in the case of some others, and no letters or marks being required for aspirated characters, it is asserted that the saving of space is inconsiderable. Mr. P. R. Hunt of the American Mission Press, Madras, has already produced a Tamil Bible, which is very little larger than the ordinary English School Bible sold at ten pence. But the great arguments urged against the Romanising system at present are, that it compels the children to learn two totally distinct characters, and requires books to be printed in both. From the short time children often remain at school, the probability is that

neither character will be learnt thoroughly, and both may soon be forgotten. The expense of double editions of books is also a serious consideration. A useful Commentary on the Psalms in the Roman character has been published by the North India Tract Society. The work is valueless to the heathen or to natives who became converts to Christianity in adult life.

The Romanising system is most likely to spread through English Schools.

Reports on Vernacular Literature.—The greatest ignorance prevails in India with regard to the books issued from the Native Presses. Scarcely a European can give the smallest information regarding the vernacular publications of the town in which he resides. Probably of only one language does a catalogue of printed books exist, the Bengali, due to the indefatigable labours of one man, the Rev. J. Long. The Indian Universities have manifested little interest in the subject. In addition to Shakespearian and Johnsonian English, the tendency at Calcutta seems to be to recognise nothing below Sanscrit and Arabic after Matriculation. And yet it would be both interesting and instructive to have a record of the books issued from the Native Presses. The Rev. J. Long urged it strongly upon the attention of Government. In the North-West Provinces alone there are 75 Native Presses. The late Lieut. Governor, Mr. Edmonstone, considered that their supervision was of little importance except their licenses could be withdrawn; but this merely shows how little he apprehended the whole bearing of the subject.*

The course to be pursued should be somewhat as follows:—

Let each Press be compelled to send in to Government two copies of each of its publications, with the selling price marked upon them. One copy should be handed over to the Government Translator, the other to the University.† Each Government Translator should furnish a brief statement of the publications submitted to him, similar to the returns relating to publications in the Bengali Language, prepared by the Rev. J. Long.‡ The statements for the various languages should be published annually among the Records of the Supreme Government. Even the simple catalogues would be of great value; but if the Government Translators were judiciously chosen, they might add some interesting remarks. The publication of the names of the books, thus promoting their sale, would be some compensation to the Presses for the free copies supplied.

* Administration Report, 1861-62, para 196.

† The University copies might be retained by Government for the present till the Senates saw the importance of their preservation, and requested to have them transferred.

‡ Records of Bengal Government, No. XXXII.

If Government purchased the books, some of the Native Presses would charge the most extravagant rates.

Notwithstanding the general indifference in India with regard to the subject, the Report of the International Statistical Congress held in London, shows the very different feeling entertained by the most distinguished men in Europe. The Report of the Section on the Statistics of Literature was brought up by Mr. Monckton Milnes, M. P. The following are extracts :—

"It appears that in the third Session of the International Congress held at Vienna 1857, the Minister of the Interior, Baron Van Bach, suggested that there should be a Statistic of Literature generally proposed to all the different countries which sent deputies to this Congress.... In Mr. Winter Jones's Paper there is this proposition before the Society : He says, 'The Literary Statistics of a country ought to embrace all that is the result of the exercise of the human intellect so far as the same is manifested through the Press. The most ephemeral street ballad must find a place in its details, no less than the work of the higher scientific character. The Press is called into operation so generally, its use is so necessary for the diffusion of information, so indispensable for the successful accomplishment of many of the most important transactions of life that its Statistics embrace perhaps a wider field than that of any other branch. It affords an index to the material, intellectual, moral condition of a nation; and, if carried sufficiently far, will show the special character of the industry of every country.' I think that all the members will agree in this, that the Statistics of Literature are in truth the complement and the crown of the Educational Statistics of a country. We can show by Educational Statistics what we teach, and we may show by our books what we have learnt. Therefore I think everybody will agree that the Statistics of Literature are as necessary as Educational Statistics." p. 126.

The following recommendation was made :—

"As an important object of Statistics is to afford the means of comparing facts occuring at different periods, as well as in different localities, these details ought to be published annually, and be accompanied by such explanations and short statistical comments by competent persons, as may be necessary for their perfect elucidation. In countries where there exists a compulsory deposit of books, such as the *Depôt légal* in France and the delivery of books at the British Museum under the provisions of the copyright act, the Government of these countries should be invited to cause lists to be printed." p. 132.

Scriptures, &c.—The circulation of the Scriptures and other works distinctly religious in their character, is noticed in the next division.

SCIENTIFIC INQUIRIES, ANTIQUITIES.

Attraction of the Himalayas.—The Journal of the Asiatic Society of Bengal, No. II. 1862, contains an interesting "*Memorandum* showing the final result of Archdeacon Pratt's calculations regarding the effect of Local Attraction upon the operations of the great Trigonometrical Survey of India." A series of papers by the Archdea-

con appeared in the Transactions of the Royal Society for 1854, 1855, 1858, and 1861. The object of the Memorandum is to state the final result of the investigation. The following are a few extracts:—

Origin of the Inquiry.—"The Surveyor General of India pointed out to me in 1852, that in the volume published by his predecessor Colonel Everest in 1847, giving an account of the measurement of the two northern portions of the Great Arc between Kaliana and Kalianpoor, and Kalianpoor and Damagida, lying in the longitude of Cape Comorin, the observed or astronomical amplitudes* were, the one 5".236 less and the other 3".791 greater than the calculated or geodetic amplitudes, the curvature of the Indian Arc being taken as that of the mean figure of the earth. This discrepancy was supposed to arise from local attraction, deranging the position of the vertical determined by the plumb-line. This was a highly probable conjecture: but it required demonstration. The problem, then, which I set myself to solve was, to calculate by some direct method the actual amount of the attraction of the Himalayan mass, and of the deflection caused by it in the plumb-line.

Conclusions.—(1.) The Himalayas attract places in the plains of India with a force far greater in amount, than any person had conceived. The disturbing effect in the centre of India is found to be greater than it was supposed to be even at Kaliana only sixty miles from the hills. (2.) The ocean, as its density is less than that of rock, is another cause of disturbance. (3.) Variations of density in the crust of the earth, which are as likely to exist as not, will produce the same effect. (4.) The relative position of places laid down on a map from geodetic operations is correct, and free from all sensible error arising from local attraction, from whatever causes local attraction may arise.

Kashmir Glaciers.—At the April Meeting of the Bengal Branch of the Asiatic Society, Captain Montgomerie read some notes on the glaciers in Kashmir.

Compared with the Kashmir glaciers, those of the Alps may be considered of the second order, the best known one—the Mer De Glace—being about 7 miles in length and the largest, the Aletsch glacier being a little over 15 miles in length, whilst the larger ones in Kashmir vary between 15 and 36 miles in length. The Biafo glacier forms, with a glacier on the opposite slope, a continuous river of ice of 64 miles running in an almost straight line, and without any break in its continuity beyond those of the ordinary crevasses of glaciers. It is supplied in a great measure from a vast dome of ice and snow, about 180 square miles in area, in the whole of which only a few projecting points of wall are visible.

* "The *amplitude* of an arc of meridian is the difference of latitude of its extremities."

The Baltoro main glacier, 36 miles in length, has 14 large tributary glaciers of from 3 to 10 miles in length. Gigantic moraines streak it with 15 lines of various kinds of rock, viz., grey, yellow, brown, blue, and red, with variations of the same, all in the upper part quite separate from one another, but at the end of the glacier covering its whole surface so as to hide the upper part of the ice entirely. In the centre of these moraines there is a line of huge blocks of ice, which have not been observed on other glaciers. The Baltoro glacier takes its rise from underneath a peak 28,287 feet high.*

Antiquities of Behar, &c.—Colonel A. Cunningham was appointed by Lord Canning to investigate the antiquities of Behar and other parts of India. The following extracts, from a Minute by the late Governor General, show what was proposed :—

"It will not be to our credit, as an enlightened ruling power, if we continue to allow such fields of investigation, as the remains of the old Buddhist capital in Behar, the plains round Delhi, studded with ruins more thickly than even the campagna of Rome, and many others, to remain without more examination than they have hitherto received. Every thing that has hitherto been done in this way, has been done by private persons, imperfectly and without system. It is impossible not to feel, that there are European Governments, which, if they had held our rule in India, would not have allowed this to be said."

"What is aimed at is an accurate description, illustrated by plans, measurements, drawings or photographs, and by copies of inscriptions, of such remains as most deserve notice, with the history of them so far as it may be traceable, and a record of the traditions that are retained regarding them."

One or two passages are given below from Colonel Cunningham's account of his first exploration :—

"At *Rajgir* (the ancient Rajagriha) I opened the central tope without any result, excepting the discovery of a narrow passage showing that the monks had easy access to the relics, and must have removed them when they were ejected from India. The cave called Son Bhándár in the Barbhár hill, is beyond all doubt the celebrated cave in front of which was held the first Buddhist synod.

"At *Besárh* I found the ancient Vaisáli. There is a ruined fortress 1,600 feet long by 800 feet broad, with its ditch still in good order. There is also a tope, covered with Musulman tombs, and the ground to the south of the fort is strewn with large bricks. The building of the fort is attributed to Rajah *Bisál*.

"Two miles to the north of Besárh stands the Bukhra Lion Pillar, and another ruined tope. Immediately to the south of the pillar there is a tank which is certainly the celebrated Monkey Tank, on the bank of which formerly stood the *Kutagara* Hall in which Buddha first made known his approaching Nirván."†

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* Journal of Asiatic Society of Bengal, No. 2, 1862.

† Journal of Asiatic Society of Bengal No. 3, 1862. p. 305.

PART IV. RELIGIOUS.

ILLUSTRATIONS OF HINDUISM.

Maharaj Libel Case.—Probably no more important disclosure of the abominations of Hinduism has ever been made than that afforded by the above trial at Bombay, which lasted twenty-four days. The *Oriental Christian Spectator* contains a full account of the proceedings, with the principal documents *in extenso** The following summary is extracted from the *Friend of India*:—

"On the 21st October last Cursondass Mooljee, Editor of a Guzerati Newspaper called the *Satya Prakash* or "Light of Truth," published an article in which he charged the Maharajahs or high priests of the Wallabacharya sect with teaching immoral doctrines and indulging in adulterous practices with their female devotees; and accused Jadoonathjee Brizruttanjee, a high priest in Bombay noted for his opposition to religious and educational reforms, as especially guilty of the grossest immorality. The Maharaj brought a civil action against the Editor, whose leading counsel was the well-known Mr. Chisholm Anstey. The Maharaj complained that the article characterised the sect of the Wallabacharyas as heretical, attributed to its high priests the inculcation of immoral doctrines, charged the whole body with immoral practices and brought definite accusations of adultery against the plaintiff individually. After a vain attempt on the part of the Maharaj to prevent his devotees from giving evidence against him, the case came on, the Editor having fortunately the moral courage to brave the penalties of excommunication and social persecution. The defendant pleaded justification among other pleas, and on this the case virtually went to trial. Thirty-one witnesses were examined for the plaintiff and thirty-three for the defendant, the latter embracing some of the most distinguished native reformers and men of science in Bombay like Dr. Bhawoo Dajee, and oriental scholars like Dr. Wilson. The plaintiff himself, whose sanctity had never been defiled by a court of justice, appeared in the witness-box, only however to make the most self-contradictory admissions of the truth of the charge, and to call forth from both of the judges the declaration that he had deliberately perjured himself.

"In spite of the excitement among the native community of Bombay, of the crowded state of the court and the long continuance of the trial, never was a case conducted with more fairness, or so as to reflect more credit on the judges, the counsel and all parties concerned except the plaintiff and his witnesses. The evidence was of the most revolting character from the depths of moral pollution which it revealed. The sacred books of the sect written in Sanskrit or Brij Basha were necessarily laid before the Judges, in the shape of translations of leading passages, and they were required to pronounce upon the doctrines very much as Dr. Lushington does on the Thirty-nine Articles. But the point at issue was so much more one of the grossly immoral life of the plaintiff than of the theological tenets of his sect, that the Court were not required to lose themselves in the mazes of Hindoo theology. As Sir Joseph

* The report contains 131 octavo pages. It may be obtained (price Rs. 2) at L. M. D'Souza's Press, Kalbadevi Road, Bombay.

Arnould put it, the principle contended for was 'that what is morally wrong cannot be theologically right; that when practices which sap the very foundations of morality, which involve a violation of the eternal and immutable laws of Right, are established in the name and under the sanction of Religion, they ought, for the common welfare of society, and in the interest of humanity itself, to be publicly denounced and exposed.' The conclusion to which both judges came was that the essential points in the libel were proved, and a verdict was accordingly given for the defendant on the main issue. The Chief Justice should not have weakened the moral effect of this decision by entering a verdict for the plaintiff on three purely formal pleas, and giving him five rupees of damages. The judgment of Sir Joseph Arnould is a noble and dignified protest against that idolatry which saps the very foundations of society, and in favour of that freedom of public opinion through the Press, by which such practices as those of the Wallabacharyas can alone be exposed. The judgment should be translated and widely circulated among the natives. We only regret the case could not have been tried under that chapter of the Penal Code which deals with offences relating to religion. The clauses are so vaguely worded and a recent trial in Calcutta shews them to be so dangerous, that a precedent such as the Maharaj's defeat would have been of inestimable value to the cause of true religious liberty and morality.

"The light let into the hideous recesses of Wallabacharya obscenity by the evidence in this case far more than confirms all the statements of such scholars as Ward and H. H. Wilson. It is a fact that the wealthiest and largest of the Hindoo mercantile communities of Central and Western India worship as a god a depraved priest compared with whom the filthiest satyr is an angel, and that their females apply to amorous dalliance with a diseased debauchee the sacred principle of the love of God and of self-dedication to his service. From such profanities the reader recoils appalled. It is no less true that three-fourths of the people of Bengal are devoted to the adoration of the Shakti or female principle, which in many cases is attended with midnight orgies even to hear of which pollutes the imagination. To this has Hinduism come, and lower than this must it sink. Every century as it rolls on steeps the people and their priests in deeper defilement, and removes them from the comparative purity of those Vedic days, to which some youthful reformers are striving to return. The last bond of society is the family; when that is corrupted the end is at hand. It was so with ancient heathenism, with the society which Juvenal lashes and such writers as Petronius and Martial depict. If only all the Shakta and Vaishnava sects of the Hindoos—that is almost the whole of them—could be dragged to the light of heaven as the Wallabacharyas have been, what revelations would not be made! Here we find it established in a court of justice that the wives and daughters of the wealthiest Hindoos in the Presidency of Bombay, the Banians and Bhattias, are at the disposal of a wretch who as god daily commits crimes from which Tiberius would have shrunk. When lust is deified and adultery adored, not as in Corinth and Cyprus by a special caste, but by the matrons of a whole community, and when this is done with the sanction of their husbands and brothers, there can be little hope of a people. It remains to be seen if any shame is left in the Wallabacharyas, if Juddonathjee Maharaj will still pursue his career in Bombay, and fathers will still permit the females of their families to frequent his temple."

The Vedas.—A very interesting lecture on the Vedas was deli-

vered by Dr. Haug at Poona. A large number of Brahmans were among the auditors. The following extracts are from a notice in the *Poona Observer*:—

"Without a careful study of the Vedas no real insight into the origin and growth of Hinduism is to be obtained. But to understand them is no easy task. In India itself they are no longer studied in the same sense as the Bible or Roman and Grecian Classics are studied in Europe; for the present Brahmans care nothing for what the Vedas really contain, but the merely parrot-like utterance of the words of the Vedas according to their time-hallowed accents is deemed quite sufficient for the promotion of their bodily and spiritual welfare. There are hundreds of Brahmans now living, distinguished from the others by the name of Bhatt, who have learned by heart the whole of one of the four Vedas (each of them being, if all its several parts are counted, of a larger bulk than the Bible), without being able to tell the meaning of a single sentence. The mantras or prayers of the Vedas are regarded as a kind of magic formulas, the efficacy of which rests only in the sound and order of the words and syllables. The very words of the text are, therefore, syllable by syllable, learnt by heart with the most scrupulous accuracy, and so much so, that a good professional Bhatt, or repeater of the Vedas, is actually able to repeat by heart, without committing any mistake, even in such apparently trifling matters as accents (but in *their* eyes matter of the utmost importance), the whole of one of the Vedas. They used to spend twelve to fifteen years in the merely mechanical business of learning the Vedas by heart. This practice still continues. There are some hundreds of young Brahmans at Poona alone who are devoting all their energies, zeal, and industry to this merely mechanical business to earn in after-life, as a poor return for their immense labour and toil, a monthly income from three to four rupees!

"The most important Commentaries on the Vedas are those of *Yaska* (about 400 B. C.), *Shankara Acharya* (800 A. D.) and *Sayana Acharya* (1350 A. D.).

"On the age of the Vedas the lecturer offered the following remarks:—He believes the more ancient parts of them to be perhaps the earliest literary compositions of the whole world. He referred to an astronomical fact recorded in an ancient astronomical treatise which is regarded as one of the supplementary books of the Vedas.

"The position of the solstitial points being mentioned in a passage of this small treatise, a calculation has been made regarding the time at which the said position occurred. Colebrooke had dated it back as far as the 14th century B. C.; but Archdeacon Pratt at Calcutta lately rectified it, and fixed it at the year 1181 B. C."

"But this proves only the age of the treatise in question. This little book being only one of the supplementary books of the Vedas (for making them better understood), the Vedas themselves, chiefly the mantras, must be more ancient still. From a similar fact, recorded in the mantra portion of the Atharva-veda, the doctor drew the conclusion, that this book must have been composed in the 17th century, B. C. For the most ancient parts of the Rig-veda, he thought it probable that their composition is to be dated back to such an early age as that of Abraham, that is, about 2000 B. C."

Vedic Hymn to Frogs.—The *Times of India* quotes the following from Max Muller's Rig Veda Sanhita:—

"The origin of this most curious song is thus related. Vasistha, desiring for a shower of rain, praised Parjanya with a hymn (7,102.) The frogs accompanied his prayer with a joyful chorus. The sage hearing them merrily croak became extremely pleased, and made a poem on them. We give here a translation of it :—

(1.) Just as Brahmans, who faithful to their sacrificial vow have been silent all the year, (commence their prayers anew after the vow of initiation has been fulfilled) so the frogs (after having slept for the most part of the year) have found their voice again !

(2.) When the celestial waters fill this (tank) like a leather bag lying in a desert, the frogs croak together, just as cows followed by their calves are lowing together.

(3.) When on the approach of the rainy season, Parjanya (the god of rain) quenches the thirst of the frogs longing (for water) by a downpour, they merely croak, one following the call of the other, just as a son (follows) his father.

(4.) One (frog) goes to the other, seizing him when the waters pour down in which they both rejoice. Then the frog, wetted by the rain, is jumping to and fro, and the spotted frog mingles his voice with that of the green coloured one.

(5.) One responds to the call of the other, just as a pupil is repeating the words of his teacher. You all shew signs of happiness in every limb, when you make your sweet voice heard in the waters.

(6.) Among them there is one lowing like a cow; another bleats like a goat ; one of them is spotted, another is green. All bear the same character though they differ in form, voice, and colour, for in many ways they modulate their voices when croaking.

(7.) Just as the voices of Brahmans heard at the nightly Soma feast (*atirdtra*) indicate (that the Soma troughs) are filled like a tank ; so on that day on which you, frogs, jump about every where, we are blessed with rain.

(8.) The frogs make resound their voice (like the Brahmans) engaged in the celebration of the Soma juice, when they produce holiness of (*Brahma*) at their sacrificial seasons, lasting all the year round. (The frogs) appear every where, none remains in his hole like the sacred cooks when they, weltering in sweat, heat the gharma vessel to make by a mystical process a celestial body to the sacrificer.

(9.) They (the frogs) observe the regular order of seasons throughout the year, just as men (do.) Every year, on the approach of the rains, (they leave their holes) just as the heated gharma-vessels their contents, such as (milk are discharged) by the sacred cooks at the proper time).

(10.) May the frogs give us riches ! that one which lows like a cow, and that one which bleats like a goat. May the spotted and the green frogs give us riches ! May the frogs, which grant us hundreds of cows, prolong our lives in (this) season productive of thousand (herbs)."

Feeding Brahmans.—It is melancholy that when the Native Papers themselves are condemning the indiscriminate alms-giving of the Hindus, when some of the Native Princes are making praiseworthy efforts for the advancement of civilisation, the Maharajah Scindia should apparently be under the influence of the most bigoted superstition. Ten thousand mendicant Brahmans were assembled

by his invitation at Poona and places of pilgrimage in the neighbourhood, to be fed with sweetmeats.

Gods Quarrelling.—Miss Cross, of Bellary, writes:—

"Near our house live a number of women supposed to possess supernatural power; deluded ones, wishing to know their future history, carry presents, &c., for them to divine them. A boy lives in the same house, who has attended Mr. Macartney's school. This witty little fellow one day, when all were gone out, went into the mysterious room where the gods were, and turned one up on his head, and then took another, and stuck in the feet of the first, leaving them one on the other. This occasioned the greatest consternation, and a grave consultation was held as to what could be the matter with the gods! At last it was concluded that, being left alone, they had quarrelled, and in future some one must stay at home and take care of them!"*

Arrival of Krishna at Agra.—The *Delhi Gazette* contains the following:—

"Among some other distinguished arrivals that have lately honoured Agra, is that of the god Krishna, who is, we hear, now 'putting up' somewhere in the city. He has come in the form of a Brahman, and passes his time chiefly in a swing in which he sits while being swung by married women. His presence came to our notice in consequence of one of the ladies, who left her husband to swing the god, not returning to her family. Her husband has laid a complaint before the Magistrate, and the god has been summoned to the Kutcherry to reply to the charge."

Tree Worship.—A correspondent of the *Indian Reformer* writes as follows:—

"On the last day of the Bengali month of Bhadra, a very old *Bat* tree, *Ficus Indica*, situated about three miles from the village of Nadiya, was worshipped by no less than 10,000 people. The worshippers were, of course, ignorant husbandmen for the most part, and women and children. Seven jars of Ganges water were placed under the tree, and two Brahmans busied themselves in collecting pice and sweetmeats from the pilgrims who had come from various parts of the districts of Nadiya and Burdwan. The worship consisted only in sacrificing a large number of animals under the tree. You may wonder, but it is a fact that, on this occasion, there were sacrificed about 200 lambs, 300 kids, and 500 pigs! A good bit round about the sacred tree the ground ran blood."

Jain Image.—The following extract is from the *Friend of India*:—

"The *Bombay Gazette* records another instance of the influence of gross superstition on even the wealthiest and most intelligent of the natives of India. Notice was given that Parisnath, the well-known Jain deity, was to appear in a field at Doopha in Oodeypore for a few days only. The Jains of Bombay, having received the joyful news by telegraph, chartered steamers for Surat, pro-

* Female Missionary Intelligencer.

ceeded thence by railway to Ahmedabad, and thence in carriages and palankins to the miraculous exhibition. Crowds will assemble and a great fair be held. The last Avatar was at Malwa. The image rises up slowly out of the ground, remains for a time, and as slowly descends into the ground again. A hole is dug in the ground, and the bottom and sides of it are in some way hardened —a quantity of gram is then put into it—the image is placed on the gram—water is introduced into the gram, which swells and raises the image out of the ground. As the gram dries, the image again sinks into the ground, and the earth is thrown over it. Yet this is not worse than the Holy Coat, the winking Image, or the blood of St. Januarius in Europe."

Sale of Crows.—The Hydrabad correspondent of a Calcutta Journal writes as follows:—

"It is funny as one passes through the market of an afternoon, to see *crows* even, among other birds, exposed for sale. They are not caught by *choree*, nor do they find their way there by *accident*, but are brought by bird-catchers, on purpose that pious or 'philanthropic' Hindus should pay for their release in palliation of their own sins. As they are set free by the dozen, the venders earn a pretty good penny, by this singular item of their trade."

Incarnation of Mata.—The Rev. W. Shoolbred of Beawr, Rajpootana, gives the following account of the exposure of a pretended incarnation of Mata, a favourite object of worship:—

"Within we found a crowd of no less than two hundred and fifty people assembled, and were introduced to the incarnation of the god in the shape of a slip of a lad, apparently some 17 years old, with a somewhat sharp, but by no means unpleasant countenance. He was evidently disturbed by our appearance, and seemed disposed to make a bolt; but we followed him closely everywhere, and when he saw all chance of escape cut off, he resigned himself to his fate and began the tumasha (spectacle). First the crowd was seated in rows, leaving a clear space in front of a small shrine of Mata. This shrine is simply a little square recess made in the garden wall, on the back of which is doubled a square piece of tinfoil representing a body, and two smaller pieces representing arms. In front of this, on a rectangular platform, stood a small earthenware lamp called dípak, three chafing dishes like large communion cups inverted, and a small heap of jao (barley) as an offering to the goddess. Another dípak was placed in another small niche on the left hand of the shrine; and this constituted all the apparatus for the (tumasha) spectacle. Simple as these elements are, in their opposition and accessories they showed no small skill in arrangement and an eye to effect. From above the shrine emerged most picturesquely the knotted, gnarled stem of a palma Christi, and from its palmate fronds fell on either side, like curtains, masses of broad-leaved creepers fantastically entwined. While, sitting in front of the crowd opposite the shrine, I had been noticing all this, the Avatar, divested of his upper garment, and having bathed, entered the circle. For a few seconds he stood on one leg, repeating an incoherent invocation in front of the shrine, prostrated his body, and then seating himself cross-legged, with his back towards us, commenced the more serious part of the performance. Two men, his attendants, brought live coals and incense (benzoin gum), and placing them on the three chafing dishes, filled the air with oppressive perfumed smoke. Taking from his neck one of

those flat, medal-like silver charms, worn by almost all natives, and on which, as I afterwards discovered, was stamped a row of female figures representing Devi, he passed this several times through the smoke, muttering charms and incantations, while a pair of kettle-drums beat up furiously, and a gong added its shrill clangour to swell the sound. Long he sat and much he muttered, with great expenditure of incense and drum-thunder, not to talk of our patience; but Mata was slow to come. All at once a bright idea dawned upon him—the advent of the goddess was hindered by the circling crowd—'What, ho there! Clear away for the goddess!' And amidst merry peals of laughter from us, in which some few of the crowd dared to join, a way was made for Mata's approach. Again the thunder of the drums, the clang of gongs, and streaming incense, when, see, the goddess has come at last. A quiver passes over the youth's body, and he falls flat on his back, with arms and legs extended. Great is the might of Mata when she comes. She twists his arms; she bends round his trunk at right angles to his legs; she straightens him up again. See, as he fills up with the afflatus, how his chest heaves—how his body rises in the centre like an arch—just as if he were convulsed by strychnine. The inspiration rushes in like a storm; with one bound he is on his feet, his head oscillates from side to side with amazing rapidity, and his hair stands out like a mop in the hands of a skilful tar when he swabs down the deck of a morning. He roars like a bear bereaved of her cubs. Which last manifestation of Mata's power elicited fresh shouts of laughter from the Padre-log, much to the disgust of the awed and expectant Hindoos. Now comes the dancing. 'Very well done, good Mata! I've seen worse than that, and I've seen better. The dancing dervishes of Cairo can beat you at shaking the head and howling, and I have seen dancing in Syria that would put yours to the blush!' One thing struck me, however, as peculiar to his dancing—what it was, it is not easy to explain. Perhaps it is best expressed by this—the almost entire absence of apparent voluntary muscular motion. His movements seemed almost automatic, as he leaped with measured paces from side to side, and then forward and backward, sometimes with amazing rapidity, sometimes slower, as if taking breath. As he moved about, one of his attendants followed with a chafing dish, which he waved continually beside his face. This dancing went on for some time, varied with such head-shakings as I have described, when, seemingly worn out, he sunk down again before the shrine, and, shaking his head with redoubled fury, shouted, 'Bulao!' 'Call them forward!' This was the signal for us to begin our part of the performances; and the Doctor, Chintu Ram, and myself moved inside the circle without let or hindrance, and prepared to apply our tests. The drums ceased their thunder, and evident expectation held the crowd in suspense. A moment, and the bottle of ammonia was at the nose of the Avatar. That he did not relish it, was manifest enough. But the head-shaking was so violent as to disturb the action of the alkali; so the Doctor, filling his palm with it, held it over his nose, while with the other hand he forcibly kept his head from moving. The effect was instantaneous. He puffed, snorted, and fell back flat on the ground. There was a pause of intense excitement. The two attendants glared on us, as if they thought we had murdered him. The great crowd held its breath, and bent forward intently. Thus for a full minute he lay. Then, slowly, feebly, he shook himself and rose. The tears streaming from his eyes, and still sobbing from the effects of the ammonia,—the head-shakings, the bodily contortions, every trace of the inspiring goddess gone,—he folded his hands, bent to the ground before us, and professed himself our slave. The

crowd breathed again. Chintu Ram, excited by the scene, and seeming to fancy that he had got before him a recreant school-boy, shook his cane in his face, slapped his cheeks, and told him that if he was guilty of such imposition again, he would be sent two years to jail! Again and again he confessed his imposture, and entreated forgiveness, winding up with this: 'What can a poor fellow who has no work do to fill his belly?' 'Seek honest labour, and put your trust in God,' was my reply. Then I got on higher ground and addressed the crowd. I exposed the whole deception that had been practised. I pointed out that such dancing, though new and strange to them, was common, and considered no wonder, in other provinces. I turned to ridicule a god that was frightened for a strong scent, and took to flight at its application. The entire system of idolatry was reviewed and exposed; and they were pointed to the one only living and true God, and Jesus Christ whom he has sent. While thus engaged, the old crone his mother came, and prostrated herself many times before us, embracing our feet, and entreating us to forgive the folly and wickedness of her son. When we left that garden, I do not believe there was one man who had any faith left in the Avatar of Mata. When we reached the bungalow, the moon was down, and the midnight hour had pealed out from the guardhouse bell before we retired to rest. The Jati has just been in. 'Well, you have exposed Mata finely. Do you know what they say in the city? All are in consternation, and say, These Padres are taking the bread from the mouths of the poor. They carry off a Bhairunjee now, and exorcise a Mata again. Some night they will come and carry off the Thakoorjees from the temples. Alas! our religion is gone!"

Religious Condition of the Ryots.—The following description of the Ryots of Mysore, given in *Christian Work*, applies very much to the whole of India:—

"He looks upon education and religion as incompatible with the tending of cattle and the cultivation of land. Keeping his small account with Government, (the sole use of education) is done by the hereditary village accountant and the village priest attends to religion for him. He laughs heartily at the idea of the clumsy mistakes he would make were he to attempt to worship for himself, and gladly pays tithes to have it done properly for him. He sincerely believes that the village idol, a natural or rudely carved stone, is God, and that it arose of itself out of the ground. Occasionally he takes a cocoa nut, breaks it before the idol, pours the milk on the ground, prostrates himself or stands before it with joined hands, and prefaces his short petition for some temporal benefit with, 'O great God!' A stone bull or the filthy linga is the usual idol in the temples. In his field a rough stone, occasionally bearing some unintelligible figure, receives his adoration. Often a few stones arranged like a child's 'baby house,' form the shrine of a shapeless piece of dried mud which he regards as a tutelar god.

He believes in the omni-pervasion of God; and concludes that as we cannot see the great God; we must worship something in which He is. No matter what that something be, worship paid to it reaches and is accepted by him.

He regards all men as puppets moved to virtue or vice by God, who dwells in every man. This rids him of all personal responsibility, and makes him indifferent to his future destiny, be it heaven or hell.

He is a firm fatalist. Every man's destiny is written on his forehead, and not

even the gods can alter or efface that writing. All that he does, enjoys, or suffers is inevitable; it could not be otherwise.

He believes in the transmigration of souls; that men are rewarded or punished in the present life for the deeds of a past existence; that their enjoyments or sufferings respect past births only.

He believes in the indulgence of God, but with him the feeding a few lazy mendicants is a full atonement for the most heinous sins.

Like every Hindu, he fails to perceive any inconsistency in the most contradictory teachings. And with the Papist and Puseyite he concludes that, as it is easier, it is "better to believe than to reason."

He is a tenacious caste-holder. Few things show the antagonism of East and West, Hinduism and Christianity, more clearly, than the dread that these all but naked semi-barbarous, unlettered rustics have of being inveigled into the 'English caste.' Our books are dreaded as devices to draw them into the Missionary's caste. The horror of this calamity is a great stumbling-block to them.

The ignorance, fatalism, oppression, and mere animality of the villager, have induced an immobility that defies and baffles the efforts hitherto put forth upon him. He listens to preaching, acknowledges its truth, laughs at his idols, but is unconcerned in the matter, and never for a moment entertains the notion of changing his life. He will send his boy to school until he can tend cattle or be of some use in the fields. But he himself cannot read, nor give his thoughts to any subject but his daily occupations. Discourse on spiritual things to him is, to use one of his own similes, like playing the lute to a buffalo. He is *content* in his physical, mental, and moral degradation. "A full stomach is my heaven." "My stomach will soon cry out if I begin to think of any thing beyond my work." Such are his reasons for declining all effort after salvation.

"Brethren, pray for us that the word of the Lord may have free course and be glorified."

EDUCATED HINDUS AND RELIGION.

Melancholy as is the spiritual condition of the degraded ryot, that of the educated Hindu is, in some respects, more painful. Its phases are very numerous. Superstition and hypocrisy, enlightened sentiments and sincerity, commingle in different proportions, from the unmitigated Hindu to the almost Christian.

Proposed Erection of a Hindu Temple in London.—A Native of Madras, Mr. Purushottam Mudliar, is now in England, as the agent of the Nawab of the Carnatic. His fellow-countrymen are surprised that Christian England has succeeded in doing what Hindu India failed—in making him zealous in the worship of idols. A Bengali correspondent of the *Indian Mirror* writes from England as follows:—

"In another pamphlet Mr. Mudliar gives out that it is his intention to erect a public building in London for the use of Indians coming over to England, and that a part of it is to be dedicated to the followers of Shiva and

Krishna, and another to those of Mahomet, so that they might pursue their respective avocations without losing their caste, and that temples and mosques are to be erected for these Indians. What can be more silly than the idea of building temples in England? It is better that Indians should not come to England at all, than that they should disgrace their country by coming to England and adhering to the absurdities of idolatry."

The Stomach the seat of Hinduism.—Mr. Purushottam Mudliar thus writes from London to Madras:—

"The circumstance of my having proceeded to England, the Great Metropolis which is the seat of our common Government, having no doubt excited the curiosity, not to say anxiety of my countrymen to be informed how I, a Hindu, could possibly preserve my caste and religion, I shall intrude a little further on your patience, by entering into a few details of my personal proceedings. Before my departure I had fully determined to continue to be a Hindu, and nothing else, and as this could only be done by a strict adherence to, and performance of, all the injunctions, rites, and ceremonies of my caste and religion, therefore from the moment of my going on board the vessel which was to convey me to England up to the time that I am now writing, my food has been prepared in a separate kitchen by my Hindu servant, and the water I drink is pure from the fountain and untouched, and I have my meals apart from strangers, my daily ablutions have been regularly performed, and my prayers recited. Since my arrival in London I have been invited to entertainments given by gentlemen to whom I have been introduced, but all I partake of on such occasions are grapes, oranges and other kinds of fruit, and a little milk, so that you perceive that nectar and fruits are under any circumstances unobjectionable. As to other enjoyments and amusements which do not compromise the grand principle either of caste or religion, I enter into them freely like other people—in short, being in London, I do as Londoners do. With respect to my dress, it is suitable to the requirements of the climate and is partly Indian, and partly European—in short, I trust I may say without egotism that by the exertion of a certain amount of resolution and self-denial, I have been enabled to preserve intact the great principles connected with our caste and religion, and that I offer an example for the benefit of my country."

Remarking on this the *Madras Times* says:—

"We cannot conceive any person better qualified than Purushottam, by his own showing, appears to be, to support a nationality which depends on the question whether apples are eaten roasted or raw. The model Hindu dines with English gentlemen, partakes of fruit only, and retains his nationality. But let the fruit appear in the form of a dumpling, and he is a lost Hindu! Other religions may be seated in the mind and soul—but the stronghold of Hinduism is the stomach. A Hindu may retain his faith against all argument, and against all violence, but mix a little bit of beef in his food, and his religion is gone! not that he renounces it, but that it repudiates him. In all religions but one, the Almighty is looked to as the protector of the poor against the oppressor: in all religions but one, he who endures to the end will receive his reward. In Hinduism alone man has the power to stand between Heaven and his fellow creatures, and to affect their fate beyond the grave. Let half a dozen Hindoos seize one of their own caste, and forcibly thrust forbidden

food down his throat, (it is a common thing) and that man has ceased to have any rights in this world or the next. Is this a faith which much trouble should be taken in resuscitating?"

Female Education and the Goddess Saraswati.—Mr. Purushottam Mudliar writes to Madras as follows:—

"With regard to female education since my arrival in England I have become more and more convinced of its beneficial effects upon society in general, and upon the domestic happiness of individuals in particular. Aided therefore by our goddess Saraswati, the authoress of all human knowledge; and at the same time in imitation of Aviar, whose moral works still form the text books of our people, let us omit no exertions to raise the character of our females by giving them those accomplishments by which they may be enabled not only to find amusement for themselves, but also be the means of imparting a charm and attraction to the domestic hearth. Unless therefore, my dear countrymen, you would incur the anger of Saraswati by neglecting the opportunity now afforded you of ennobling the sex to which she belongs, communicate these my sentiments to your mothers, sisters, wives, and daughters."

Upon which the Editor of the *Madras Times* thus remarks:—

"Mr. Purushottam, from his intercourse with Christian people learns a valuable lesson; and immediately does his best to carry its value to the credit of a non-Christian faith. Having visited England he becomes convinced of the value of female education, and therefore exhorts his friends in India to educate their female relations, through the influence, and for the honor of—Saraswati! Without offence to those who believe in the power so named, may we not ask whether this is not a little unfair? We have not the slightest wish to deprive Saraswati, or any other Hindoo divinity, of anything rightfully appertaining to her, or him—but is a perception of the value of female education one of those things? The evidence appears to be quite the other way—for Mr. Purushottam himself is clearly under the impression that it is necessary to call the goddess's attention to the subject. The necessity appears odd in its relation to a divinity who is described as "the authoress of all human knowledge"—but its existence seems established by the present state of education among the women of India. Female education must be a good thing, for Purushottam says it is. Saraswati must know that it is a good thing for she is the authoress of all human knowledge. Nevertheless the women of India are totally uneducated, except in so far as education has been introduced among them by great exertions on the part of a few foreigners, who do not believe in Saraswati at all. This being the undoubted state of the case, is it not somewhat unjust to speak of Saraswati as the person through whose influence, and for whose honor female education in India must be carried on? If female education is a good thing, why has it been hitherto neglected? and to whom is the credit due that it is neglected no longer? Purushottam warns his 'dear countrymen' against incurring the 'anger of Saraswati by neglecting the opportunity now afforded' them, of educating their women. Why is the opportunity only *now* afforded, and by *whom* is it now afforded? Saraswati has held undisputed sway over India for ages, during which Indian women have remained in ignorance. At last European influence has reached

the country, and in a few years the importance of female education is recognized. Is the credit due to Saraswati?

"If Mr. Poorooshothum were the only person in the habit of attributing the fruits of Christianity to the cultivation of Hinduism, we certainly should not waste time upon him. We believe however that the mistake, simple as it may appear, is a very common one. When the attention of the British Government of India was first drawn to the more horrible manifestations of Hinduism, such as Suttee; and the absolute necessity of grappling with the abomination became evident; they were met by open and clamorous opposition. To question the right of Hindus to burn their women was an attack on civil and religious freedom, and the certain consequence of any such ill-advised tampering with the rights of the subject would be an universal insurrection. So said all Hindus. However Suttee was abolished. Thuggee followed, and one by one other mild and benevolent Hinduisms were attacked and overthrown, till it became evident to the world that the Natives of India are perfectly capable of appreciating just and rational reforms—and that the fear of insurrection is a Brahminical bugbear. This change has rendered necessary a corresponding change of tactics on the part of those who, either from conviction or from interest, uphold the Hindu cause—and they have therefore adopted the plan which we have noticed, of quietly appropriating all the benefits conferred on the country by European civilization, and carrying them to the credit of Hinduism. They have now discovered, for instance, that Suttee, formerly upheld as an essential pillar of the Hindu faith, is in fact a mere modern innovation, which does not properly belong to Hinduism at all—which would in all probability have been abolished by the Hindus themselves had not the British Government stepped in and anticipated them—that the British therefore deserve no thanks in the matter—and that Hinduism is all the stronger for the removal of the foreign excrescence which had somehow grown upon it. The same with regard to Thuggee, Infanticide, Human Sacrifice, and so forth. In short, Hinduism is a temple, the walls of which have become covered with creepers, and its courts choked with dust, by the neglect of centuries. Providence has sent a flood, in the shape of a British Government, which is appointed to sweep over the temple with irresistible force, cleansing courts and walls in its progress, and then to pass away, leaving the temple strengthened and purified, the admiration of the world. This is what the ultra-Hindus believe, and what they wish their countrymen to believe. As a means of inducing them to do so, whenever any Christian custom has forced a conviction of its excellence into the Hindu mind, they adopt it, and claim it for their own faith.

"We are not so unreasonable as to expect that our remarks will have any effect on the extreme Hindu party of which we speak, or on the bulk of the people. The ears of the first are closed by fanaticism or self-interest—the minds of the latter by ignorance. But there is one class of the native inhabitants—a class which has it in its power to be influential if it will—the attention of which we should be proud and happy to secure. We mean the class of young educated Hindus. The prosperity of the next generation depends mainly on the views *now* formed by these young men on the subject we have attempted to sketch. Let them attend to it if they wish to do good to their country or to themselves. Let them take up any one branch of the question—say Suttee—and trace its career from the year before the British rule commenced in India to the present time. If we have in any way mis-stated the

case, let them point it out. If not, let them reflect on the attempt we have pointed out, to support one faith by mis-appropriating the good works of another—and draw their own inferences."

Defences of Idolatry and Religious Insincerity.—One of the most unfavourable symptoms of a large class of educated Hindus, is their truckling to superstition and their want of feeling with regard to the importance of truth. The *Bengalee* thus writes of the great idolatrous festival, the Durga Pujah:—

"IDOLATRY and stuff!—a clay-deity elaborately dressed in tinsel, a goddess with ten hands and three eyes, a monster woman, half a beauty and half a fury!—these are the first queer impressions which the raw European, fresh from the murky smoke of London or the work-a-day atmosphere of European materialism, receives of the grand national festival of the Hindoos. Young India whose radicalism is limited only by his incapacity to reconstruct Indian society on a novel basis, who declaims in shallow English against matters and things which never yet yielded to the influence of hard words, to the O'Connelisms of unmeaning slander, does every thing in his small power to deepen and widely ramify that impression, to represent the nation as an aggregation of antiquated foolishness and obstructive blockheadism, to traduce and vilify the most poetic sentiments of the Hindoo mind, to run down institutions under which his forefathers were prosperous and happy since the intuition of history, to characterise by offensive phraseology acts which, viewed through the glasses of deliberate absolute philosophy, are hardly separable in general from the every-day acts of mankind as developed by British, or French, or American civilization. Superstition is the stereotyped bye-word which is made to represent the absence of logic and the presence of extravagance in the Doorga Pujah. It is a harmless word in itself. Yet it is a radical battle-cry. Whatever disagrees with foreign associations is superstition. The world itself is a huge pile of superstition. Half its history is superstition, a great portion of its sociology and ethics is superstition. All religions are superstition. Faith is essentially an embodiment of the superstitious feeling in the human mind. The Hindoo who bows down to Doorgah is possibly in a more advanced stage of faith than the Moslem who repeats the *culma* with his hands to his ears, or the Christian who sprinkles holy water on the neophyte to make him an acceptable servant of God. Yet practical philosophy recognizes the element of superstition, more or less developed, in all these varied phases of custom. Where *all* err, it is uncharitable to single out the error of one particular race and brand it as hideous! Specially when the error eventuates only in peace and good feeling. The most spiteful cynic can hardly deduce from the Doorgah Pujah any one of those features which render nations miserable. The Doorgah Poojah season in India is a hallowed season. More hallowed even than Christmas in England, for India does not drink alcohol. It is a season of love, of piety, of activity of the domestic feelings. The poorest Hindoo eats sumptuously during the happy days. The proudest Hindoo practises humility during the sacred interval. The Zemindar embraces and salutes the peasant. The peasant rests from his hard toil and is relieved from his perpetual bread-cry. Every man, woman and child, is dressed up in new clothes. Even the miser overflows with sweatmeats and alms. We do not deny that the Doorgah Pujah is superstition. But shew us the

superstition that reduces mankind, as ours undoubtedly does, to one mass of happy, loving, comfortable holiday-makers. If the object of religion be to excite domestic and communistic virtues, then the religion of the Hindoos has fulfilled that end in a higher degree than other religions, for the Doorgah Pujah comes as a solace to all, not excepting even the Christian and Mahomedan populations of the country. The iconoclast intemperance of those who would destroy ancient Hindooism, the romance of India, and its safety, is not dissimilar to the frenzy of the fanatic who burnt the Alexandrian Library. The world is wide enough for all religions. They are fitted to national tastes and habits. India would certainly be a blank without the Doorgah Pujah! We question if she would be happier."

The Editor has apparently no idea that idolatry is high treason against the great Creator, a sin of the deepest dye.* He seems to consider it unreasonable that Jehovah should decline to be worshipped in company with the gods of the Hindu Pantheon :—

"The *Hills* asserts that 'some of our native troops have recently been drawn out, and with Christian Officers in command, have been compelled to salute idols carried past them by certain of our worthy native allies.' The cant of Christianity is more disgusting than the real presence of idolatry. Christianity preaches love even for one's enemies. Why should the God of Jesus Christ be at daggers drawn with the Gods of Heathenism ?"—Oct. 21, 1862.

The following extract shows the animus of the writer towards Christianity :—

"A correspondent of the *Shomeprokash* writes of a certain fanatical female as follows :—'In the village called *Dharsa*, there lives a *Teelee* woman named Neelmonee about 40 years old, who has of late been acquiring a large fortune by making the ignorant people of her village believe that she has become *Hureeprea*, or the favorite of the God *Krishna*. According to the writer who paid her a visit, the Priestess has a furnished room set apart, where under a canopy is placed a wooden throne (for Hurree to sit on) decorated with artificial flowers in great taste. The worshippers of Hurree come from far and near with rupees and clothes, fruits and sweetmeats to offer to this religious petticoat. They sincerely believe that Hurree cheerfully does whatever Neelmonee desires him to do, and that consequently he who pleases her and buys her favors, thereby pleases Hurree the Merciful.' The writer is indignant at the imposture of this impudent woman, and asks whether she is not fit to be punished. Verily a change has come over the spirit of our opinion, for Mary of Nazareth for similar conduct was not only *not* punished but complimented by the angel Gabriel with the words, "Hail, *thou that art highly favoured, the Lord is with thee: blessed art thou among women.*" Sept. 9, 1862.

The "universal religion" which the editor anticipates, is to be of a very easy going character :—

"Nature and humanity say, 'Take the gifts the Gods provide thee,' mysticism orders, be a saint, dash down the wine cup, and hurl the gentle maiden from your

* Elsewhere the confession is made "we ourselves are idolators externally." *Bengalee*, July 22, 1862.

embrace. But mysticism is unseen, unknown, unreal, while whatever things are natural and human, are also present, positive and universal. Thus the unsubstantial giant will fade away, and ultimately vanish." June 10, 1863.

In the Year Book for 1861, a quotation was given from the *Indian Banner*, showing the vast superiority of India and her inhabitants to England, that "little narrow corner of the earth—the birthplace of bigotry and science." The Editor of the *Bengalee* is, however, inclined to believe that England has already derived some benefit from her connection with India :—

"Who shall say how far the progressing freedom of religious enquiry now growing and spreading in England, may not be due to the natural and gentle reaction upon the English of the Hindooism of Bengal?"*

The Editor of the *Hindoo Patriot* holds that, "Every man is justified in doing what he thinks most calculated to promote his own interests."† The Editor of the *Bengalee* thus defends conformity to caste and idolatrous ceremonies :—

"What is the end of civilised existence but social happiness. Is it necessary for a man to be a pariah in order to work out the grand problem of human felicity? The Bengalee who steps out of his caste and the customs of his race is practically a nonentity. He ceases to wield influence and is in effect but an addition to the ranks of foreigners in India. He is worse. He is pointed at as a renegade, a thing to be loathed and avoided. Hindoo Society can be ameliorated only by easy transitions of reform."

The more enlightened perceive that reforms will not be effected by men of such a stamp; they deplore the inconsistencies and hypocrisy of educated Natives. The following extracts are from the *Indian Mirror*:—

"In this transition state of our civilization there are anomalies of a character and magnitude which must attract attention. They are frequently appealed to by persons who know little more of the present Hindoo life than its contrasts of light and shadow, and who are unwilling, because unprepared, to believe that its movements are onward. Here, they say, is a people whose better classes have for more than two generations been open to the influences of Western knowledge, and have during that time made no inconsiderable progress in it. Their young men cultivate the learning and literature of England with a zeal and assiduity unknown among the English youth, and quote Shakespeare and Milton at an age, when those who own the language of Shakespeare and Milton as their mother-tongue, have hardly come to pronounce those immortal names. And what is the result? With scraps of intelligence, here and there, of the greatest moment to man's progressive perfection, there is no sensible recession from the darkness of barbarism. Ready and clever, in speech and in writing, at discussing social theories or expounding scientific systems, the educated seem to recognize no duty or occupation in existence save that of speaking and writing. Side by side with the most enlightened ideas of moral and social

* March 10, 1863. † January 13, 1862

regeneration there is grovelling in the vilest idolatry and superstition, or dallying with the corruptions of a most hideous bondage to custom. Knowledge, which has been sought and obtained after centuries of trouble and suffering and has proved the renovating principle of communities in the West, proves lifeless here. It may call forth an isolated effort of activity and manhood; galvanism can impart unnatural motion to the limbs of a corpse; but the heart moves not, the general pulse is stirless and the solitary simulation of vitality is the more revolting by contrast with the pervading death.

"Our contrasts often occur in the same class; oftener in the same individual. He who at noon holds forth on the merits of the Inductive Philosophy, will repair immediately after to worship a thing of wood and stone at his ancestral shrine, or join a Brahminical conclave for the social outlawry of an apostle of reform; or devote a leisure evening to the delivery of a lecture on the laws of Health and Hygeine, before mummers like himself, and wake the next morning to go through a systematic violation of his own enunciated principles, on the most approved style of Old Hindooism. In the face of this incessant opposition between doctrine and practice, between belief and action, in which man's nature seems a compound of good in the abstract, and evil in the gross, an intellectual capacity and yearning for the one and a deep-rooted affection for the other, what shall we say of our pretensions to that truthfulness—that concord between thought and deed—without which there is no hope for a nation's redemption? The matter is one of mournful import to every Hindoo having an interest in the future of his country; and we suggest it for earnest self-communion to our educated countrymen. Hypocrisy is the peculiar vice of civilization; but no other vice, stopping short of crime, is held in such utter loathing and unmitigated abhorrence every where—save India. We have a way of our own in honouring hypocrites, men whose lives are a lie from beginning to end; and we persecute all who dare to follow the dictates of conscience."

A correspondent of the same Journal thus gives a summary of the advice of the *Hindoo Patriot*:—

"Young men of the Brahmo Somaj! forego all zeal and enthusiasm, and taint not the pure banner of patriotism with the exhibition of your moral courage. Compromise, compromise, and leave the work of reformation in the hands of Time, the great Reformer. Yours is the sacred duty of keeping the stream of Hindoo society unruffled, of satisfying all parties, and effecting reforms upon a temporising policy. Never was anything great consummated in a bold style, never were reforms accomplished amid difficulty and persecution. Ethics teaches, and all history illustrates this. Venture not to embark on foolhardy enterprises of female emancipation or the abolition of caste. Temper then your youthful go-a-headism with the cold policy of old conservatism. Let your watch-word be 'Compromise'; and time will effect the regeneration of India."—*July* 15, 1862.

"The following picture, drawn by one many years an educationist in India, is, we fear, too true respecting the majority of those students, who at great expense are trained in the Government Colleges":—*

* Rev. J. Long in the *Calcutta Review*, No. No. LIX.

"Solidly and thoroughly educated in all secular knowledge, they show no patriotism or public spirit, no hatred of idolatry, no anxiety to rescue their fellow-countrymen from its yoke, no lofty moral bearing, no great aims or aspirations, no seriousness of spirit, or thoughtful earnest inquiry after religious truth. In the flush and ardour of youth, the great majority kill the conscience by outward compliance with the idolatry which they despise, or by making themselves over deliberately to worldliness. There is nothing of healthy life connected with their intellectual activity. But the mongrel class, of whom we now write, too timid to break off from what they despise and disbelieve, will live the subtle faithless life of the Greek of the Lower Empire, without courage or conscience, and hide but too often the heart of the atheist under the robe of the idolator. Hinduism has nothing to fear from the educated natives. Her philosophers and men of science, in former times, were as thoroughly unbelieving in the vulgar superstition, as the educated natives of the present day; and ancient European heathenism had its Socrates, and Plato, and Cicero, and Plutarch, and Lucian, who attacked, disproved and ridiculed their ancestral faith—conforming all the while. But Europe might be worshipping Jupiter and Juno, and Odin and Freya, at this day, had not a new faith sprung up, and other and more effectual opponents. It will be the same here and elsewhere, again, and again, and again."

The Brahma Samaj.—The Rev. Dr. Duff gives an admirable sketch, in *Christian Work*, of the origin of the Reform Hindu Party in Bengal:—

"The present condition of the educated natives of the great metropolis is one of peculiar interest to the Christian. About forty years ago, the British Government established its first English school, under the designation of 'The Hindu College.' Neither British statesmen nor Hindus were prepared for some of the results. Hinduism being interwoven throughout with false science, false philosophy, false history, false chronology, false geography—all resting on the same alleged divine authority—it could not stand before the science, philosophy, and literature of Europe. The consequence was, that within the brief period of ten years, when English education began fairly to develop its fruit, the more advanced pupils of Hindu College broke through many of the restraints of their ancestral faith and hereditary customs.

"They commenced a crusade against popular idolatry and priestcraft; and not having been taught the true religion, or indeed any religion, in place of that whose irrationality or baselessness had now glared upon them, they openly avowed their disbelief of all religion—proclaiming themselves Infidels, and even Atheists.

"Such was the state of things when I arrived in Calcutta in 1830. To arrest this new tide of error and unbelief, I was led to open an English school, on Christian principles, for the young; and to commence a series of lectures and discussions for those who had already received an English education in the Government College. The former has gone on steadily increasing ever since in efficiency and power; out of it scores of Christian converts, of superior mental and spiritual culture, have already sprung; many of these are engaged as teachers, catechists, preachers, and even ordained missionaries in connection with the Free Scottish Church, as well as other Christian denominations; while many more are scattered over the country in various important situations

under Government, or are the conductors of commercial and other enterprises. The ultimate effect of the lectures and discussions for educated adults was, that some of the foremost of them renounced Infidelity and all error—embracing the Christian faith, and entering the Christian Church by baptism. Amongst these were the still surviving Rev. Krishna Mohan Banerjea, who latterly became a Professor in Bishop's College: and the late lamented Rev. Gope Nath Nundy, who, with his heroic wife was sentenced to death (though subsequently delivered), because they would not abjure their faith by the fierce Mahommedan Maulavi, who, for a week, exercised sovereign sway at the outbreak of the sepoy mutiny and rebellion at Allahabad. But, besides these more direct and specific effects, other results of a more general kind followed. Atheism came to be viewed with abhorrence; the Being of a God and the necessity of some religion came to be distinctly recognised. But the natural heart manifesting its aversion to the pure truth of God's word, and the natural reason, in its pride and loftiness, scorning the humbling doctrines of the Gospel, many strove to seek shelter in some mongrel species of Deism, or Theism, or Unitarianism—disowning the more revolting dogmata and practices of Hinduism, and conforming to so much of its conventional usages as might save them from being formally driven out of caste.

"About the same time, another religious movement had been originated among another section of the Hindu community, and was running its own separate and destructive course, parallel with the other, but for some time without contact or confluence. The author of that movement was the celebrated Rajah Rammohun Roy,—a man of vast learning and accomplishments. He was a master of English, and had studied Sanskrit, Arabic, Greek, and Hebrew, that he might peruse the original authorities of Hinduism, Mohammedanism, and Christianity, and so judge for himself. The result was, that he openly renounced all polytheism and infidelity, and became a Monotheist, or believer in one only true and supreme God. He also admired the morality of the Gospel, as incomparably superior to every other,—extracted and published in English and Bengali, at his own expense, a compilation, which he designated "The Precepts of Jesus, the Guide to Happiness." His theory was, as regards religion, that the oldest of the Hindu Shastras, *The Vedas*, regarded by the Hindus in all ages as possessed of unapproachable sacredness, taught Monotheism with a simple worship; whereas the great heroic poems, the Mahabharat and Ramayan, and the Pauranic, and other Shastras—all of them of an age greatly posterior to that of the Vedas—were the grand corrupters of the primitive and more rational faith; inculcating the most monstrous polytheism and most abhorrent rites and ceremonies of worship under the sun. Vedism, or Vedantism, as taught in the Vedas, bore, in his estimation, the same relation to Pauranism, or the present popular idolatry, as the Apostolic Evangelism of the New Testament bore to Popery, or the present gigantic idolatrous corruption of Christianity in the west. Accordingly, as Luther's design was to destroy Popery, the corruption of Christianity, by simply resuscitating genuine old Christianity as revealed in the New Testament; so his (Rammohun's) mission was to destroy popular Pauranic idolatry, the corruption of Hinduism, by resuscitating genuine old Hinduism as propounded in the ancient Vedas.

"To this mission he devoted himself heart and soul. He translated into Bengali some of the treatises or theologic dissertations called Upanishads, appended to the Vedas, and believed to contain the marrow of their theology, with other works designed to elucidate what he professed to regard as the

primitive faith of the founders of Hinduism. He held constant discussions with learned Brahmans in his own house, and elsewhere. Still, at first, he was considered by all as only a dangerous innovator; and often denounced by the rigidly orthodox as a heretic and an infidel. Of course his progress was slow, and for years his followers were only a few timorous units. But he persevered. One of his first converts, alas! was a British missionary, Mr. Adams, of the Baptist persuasion, whom he had engaged to teach him Greek and Hebrew. A handful of like-minded Europeans, and Rammohun Roy, with Mr. Adams as their minister, were wont to assemble for worship, on Sabbath days, in the library of the *Hurkaru*, one of our local daily newspapers. And this little meeting was wont to be designated *The Unitarian Church of Calcutta!*

"After a time, this meeting was practically abandoned. As a rallying point for his few native followers, Rammohun Roy, in 1828, established what he styled the *Brahma Shabha*, or assembly for the worship of *Brahma*—pronounced *Brohmo*, in the neuter gender—the neuter impersonal name for *the Supreme*, above all the gods of Polytheism. For this meeting he composed devotional hymns, which were chaunted; whole portions of the Upanishads of the Vedas, and other Vedantic authorities, were duly read and expounded.

"Now, it is proper to state, once for all, as a fact, that the real system taught in the ancient Vedas is neither Monotheism nor Polytheism (in the modern sense), nor Pantheism, but a species of *Sabeism*, or *Elementalism*, if I may coin a word. That is, the worship chiefly of the Fire, the Air, the Water, and the Sun!—but, curious enough, not the Moon, or the Planets, or the starry host of heaven. It is in the Upanishads, of later growth than the Vedas, that the philosophising spirit appears, which, from the Vedas, deduces a system—vague, doubtless, and mystical and undefined—*not* of *Monotheism*, but of *Pantheism*. This is an undoubted fact, which no scholar would now venture to dispute. But, for years, scarcely any one pretended to know the originals, but Rammohun himself. Accordingly, by sundry glosses and over-free and loose translations, alike into English and Bengali, he fostered the impression that they were Monotheistic and not Pantheistic. He himself sincerely and truly believed in a *Personal God*, whose unity he delighted to proclaim, as well as his creative power and other energies and attributes. And what he firmly believed himself, he would fain find in the Upanishads of the Vedas; and, by a great stretch and latitude of interpretation, with some partial self-illusion, fondly persuaded himself he did find them. And what he taught, or imagined, or illusively persuaded himself he found there, he strenuously toiled to inculcate in others all around.

"Still, the progress of the new sect among the Hindus was very slow indeed. When the Rajah went to England at the close of 1830, it could scarcely number above half-a-dozen staunch, out-and-out members; though several kept hanging on the outskirts and borders—half-convinced, but fearful of openly avowing themselves as adherents. And the first members and dubious adherents were from the old school of Hindus, who had never received a thorough English education. When the Rajah left Calcutta for England, it did not appear that any one trained in the Government Hindu College had joined the *Brahma Shabha*, or manifested any tendency whatever to do so. Those trained in that college, as already indicated, were of a totally different stamp—scouting Monotheism as well as Polytheism; and indeed *every other theism*. No! it was at a later period, when, after much controversy and discussion, they found Atheism, or Antitheism, or total Infidelity, utterly untenable, that some of those who stopped short of

embracing Christianity, while they abjured the popular Idolatry, began to bethink themselves of taking refuge in Vedantism, as it was then called, or Brahmism, as it is now designated. This gave them *a* religion which satisfied their dim twilight mental vision, and soothed their partially awakened consciences—saving them from the gross irrationalism of idolatrous Hinduism, on the one hand, and the burning purity of Gospel holiness, on the other.

"For many years the Vedas continued to be upheld as the sole fountain-head of their faith. In 1839 an impulse was given to the system by the declared adhesion of Babu Debendra Nath Tagore, son of the late wealthy Dwarkunath Tagore, who, on his second visit to England, died there. A periodical was established, as the acknowledged organ of the *Shabha*. In it, elaborate expository and vindicatory articles appeared in a style which was calculated to attract attention. Agents were engaged, as itinerants, to propagate a knowledge of the system more widely among the higher and middle classes; and schools were founded, in favourable localities, to impress the minds of the young.

"As late as 1845 it was declared in their accredited organ, that the Vedas were 'the sole foundation of all their belief,' and that 'the truth of all other shastras must be judged of according to their agreement with them.' And in 1846, the president of the Shabha, or *Samaj* (as they now prefer calling it), thus wrote in one of the daily newspapers:—'We consider the Vedas, and the Vedas alone, as the standard of our faith and principles.'

"About that very time, however, a new light was beginning to break in upon the members. Proofs of their having been under an hallucination with respect to the genuine character and contents of the Vedas came pouring in upon them from all quarters. The worship therein exemplified was demonstrated to be *grossly elemental*, and accompanied by degrading, demoralising rites. The Brahma of the Upanishads was proved to be an *impersonal* essence, not one *personal* living and true God, as contradistinguished from the many gods of Polytheism, but *the one only* existing substance, of which the whole visible and invisible universe is but a modification; in short, a system of undisguised *Pantheism*.

"Slowly and reluctantly, therefore, faith in the inspiration and sole divine authority of the Vedas began to be abandoned. The process of abandonment was facilitated, if not greatly accelerated, by the importation of American and English works, such as those of the Parkers and Emersons, and their servile imitators, which scouted a book or paper revelation altogether. What then was substituted instead? The *Volume of Nature!* which they said was 'open to all, and which contained a revelation, clearly teaching, in strong and legible characters, the great truths of religion and morality.' For several years, therefore, there was no end of articles, papers, pamphlets, books designed to illustrate, somewhat after the style of Paley, the natural attributes of the Deity, particularly his wisdom and goodness—a goodness so boundless as at once to receive all his frail erring creatures into favour. By degrees, however, they got wearied and exhausted amid all this chafed and sterile desert soil, and dry and parched desert air. The works of some of the later British anti-Christian speculators—Morell, Francis Newman, and such like—having come to the rescue, they, a few years ago, suddenly abandoned the Book of Creation, and betook themselves to the ROCK OF INTUITION. This rock they have ever since been excavating with unceasing and unwearied toil, in quest of its imagined hidden treasures of pure, unsullied truth; but hitherto with poor, barren, most

niggardly results. Intuition, and intuition alone, they insist upon it, is all-sufficient. It can give them all the religious truth which they care or need to believe; all the moral duties which they care or need to practise; above all it has convinced them of the all-sufficiency of *repentance* and *prayer*, without any reference to any extraneous mediation or atonement of any kind. But the inefficacy of repentance in cancelling past guilt, and its justly incurred penalties with the supercession of the claims of justice which such a scheme of easy deliverance implies, has been so reiteratedly pressed upon them, that, of late, further tendencies towards change have begun to manifest themselves. Indeed, as regards one of the chief leaders—rather, next to the President the chief—the change has already found articulate utterance. He has in public candidly admitted that, besides having again modified some of their doctrines, they had, once at least, completely changed the very *basis* or *foundation* of the entire system, when they deliberately renounced the book revelation of the Vedas, and resolved to trust wholly to the revelation of intuition, or intuitional consciousness, or spontaneous reason. And on Saturday evening (18th inst.), in a lecture vindicatory of their principles, delivered in the Hall of the Brama Samaj—the hall itself, which is of considerable size, passages and verandahs, being crowded almost to suffocation with the *elite* of the educated natives—he, with great emphasis and reiterated asseveration, expounded the new view of the nature and efficacy of repentance which had dawned upon his mind. They had, he said, been denounced as mutilating the Divine attributes, exulting in God's mercy, for passing over, practically repudiating his justice. But this was no longer true. They acknowledged God to be *just* as well as *merciful*. All men are sinners; all have broken God's law; all therefore deserve punishment; justice demands that there shall be not only punishment, but *adequate* punisment—punishment exactly proportioned to the nature and aggravation of the sins committed; and moral intuition dictates that this punishment must be borne by the sinner himself in his own person—and borne inexorably and without mitigation or abatement—partly in the present life, *partly in the life to come*. Indeed, as the punishment due to transgression can seldom or never be exhausted in this life, it must, in the overwhelming majority of cases, be endured for years, or ages, or even boundless ages, in the world to come. The sinner in his own conscience will carry hell-fire with him into a future state, whether there be a literal hell-fire or not. The effect of this torture or torment will be to fill the soul with anguish, remorse, contrition— in a word, repentance—leading to an intense conviction of guilt, earnest confession, and imploring cries for deliverance. Still, until the full period expire that shall exhaust the whole of the merited penalty, mercy cannot interpose, however deep, sincere, and agonising be the feeling of penitence. But when the period fixed by justice, and the penalty apportioned by justice, shall have transpired and been exhausted—then, then will the soul be finally and for ever delivered. Thus, in the present life there can be no certainty of salvation being attainable by any one; though after ages, varying in length from a few to an indefinite number, according to the gradations of criminality, all will finally attain to it. It is but another edition of Universalism; in principle somewhat akin to that of the Romish purgatory, or the Hindu metempsychosis, but divested of the possibility of any effective display of mercy, until justice shall have exacted from the guilty its own demands to the very uttermost. Indeed, so rigorous are the exactions of justice in this newly propounded scheme, that, though mercy is still much spoken of, there is really no place for it. On the old theory of the absolute effi-

cacy of repentance, it was *all mercy* and *no justice*; on the new theory, it is virtually *all justice* and *no mercy*. For, surely, after justice has exacted *from the criminal himself* the *full extent* of the *penalty*, it is not mercy that sues for, but justice that demands, his instant liberation. Such is the last result of *intuitional religion* amongst us!—a result so cheerless and comfortless, that to many it must sound very like the knell of despair. Oh, how different from the prospect held out in the words of ineffable consolation:—'God *so* loved the world, that He gave His only begotten Son, that *whosoever* believeth in Him should not perish, but have everlasting life.' '*Now* is the accepted time, *now* is the day of salvation.' 'Come unto *me all* ye that labour and are heavy laden with sin, and I will give you rest,' Praised then be God for the precious Gospel, with its soul-satisfying assurance relative to the complete and all-sufficient atonement effected by the vicarious sacrifice and death of His own Incarnate Son, who, by his perfect obedience and substitutionary endurance of the penalty in the stead of sinners, magnified the Divine law, and amply satisfied all the claims of Divine Justice. Never, never did I more vividly realize the preciousness of the Gospel salvation, than when listening to the dreary, hope-crushing intutional speculations of the champion of the Brahma Samaj, on Saturday evening last! And yet the system of the Samaj has now become the religion of a large proportion of the natives educated in the Government and other non-missionary institutions. Its regular and formally initiated membership now exceeds 1500 in this metropolis and neighbourhood; while there are hundreds and thousands who may be regarded as inquirers or partial adherents. The *Samaj* is therefore a *Power*—and a Power of no mean order—in the midst of us. It is, in point of fact, in this part of India, the grand counter-antagonist of an aggressive Christianity. It is a Power, therefore, in whose history, developments, characteristics, and proceedings, all the missionary churches of Christendom ought to feel a deep and peculiar interest. In this respect, the present sketch—however brief, meagre, and inadequate—may not be deemed unseasonable, or without some real practical utility."

Brahma Samaj and Prayer.—The following extract is from the *Friend of India*:—

"The *Indian Mirror*, perhaps the best of all the native-English papers on this side of India, has a curious controversy on the subject of Prayer with the Vernacular *Shomaprocash*, which attacks the deistical Bramhas whom the former journal represents. The Vernacular paper recommends thanksgiving and adoration, but condemns prayer proper or asking. The *Mirror* replies in language which requires only the introduction of Christ, to make it all that the most evangelical could desire. 'What he condemns is, with us, the life of religion. Religion can never stand if through arrogance we refrain from *asking* God to give us His aid. Thanksgiving and adoration are duties: prayer is a necessity; without it the soul dies. The Pandit's theory is really very mischievous; and for our dear country's sake and for the sake of the souls of thousands of God's creatures, we ask our contemporary never more to advocate such a godless theory. May his heart be so turned by Providence that he may enjoy the blessings of prayer, and recommend others to enjoy the same!'"

Brahmist Prayers.—The following extracts are from the *Calcutta Christian Observer*:—

"We have failed to obtain the "Refutation of Objections to Prayer," by Thákur Dás Sen, a leading Bráhmist of Calcutta, to which we alluded a few months since; but having received from a friend a copy of the "Bráhmist Hymn-Book," and also one of a "Collection of Prayers," for Bráhmists, we proceed to translate some portions of them. Both these publications are 16mo. tracts. The hymn-book contains 80 pages, the collection of prayers 31. The latter is sold for one anna: the price of the hymn-book is not stated on the cover.

"It is obvious that prayers usually exhibit the best side of a religious system, and this remark is fully applicable to the present case. There is a growing party among Bráhmists who regard prayer simply as an absurdity. Of the following prayers, the last, though in prose, is found in the hymn-book; the others are all from the smaller collection. Although the absence of any allusion to a Mediator and any reference to an atonement (except in one unsatisfactory passage) will be painfully felt by every believer in Christ yet we apprehend that these prayers, composed by heathen authors, for the use of heathen worshippers, are not inferior to some that were produced half a century ago, under the chilling shade of rationalism, in certain Protestant countries, for the use of professing Christian worshippers. And whilst their essential defects are lamentable, and the guilt of many Bráhmists in ignoring and rejecting the gospel is most appalling, yet may it not be hoped that others, especially in remote country places, whose ignorance of the gospel of Christ is not wilful, may by the sincere use of prayers like these obtain blessings far superior to those which they are conscious of seeking?"

1. Morning Prayer.

Merciful God; by thy boundless loving kindness I have been kept in safety through the night during my sleep; now with renewed strength and vigour I give thanks unto thee from my heart; accept my love, and gratitude. Now all things proclaim thy infinite majesty and thy boundless mercy. Before engaging in my day's work, I entrust all my concerns to thee; into thy hands I commit all my powers of body and mind. Grant me such strength that I may get beyond the reach of all the attractions of this world. Let thy teaching uphold my soul; let thy love keep my heart burning; let thy life-giving* rays shine before me like the rays of the sun. Be thou resplendent within me, and remove all my impure desires, subdue every crooked disposition, and direct my every hope, my every disposition towards thyself. Let me never be implicated in any work, never give place in my mind to any thought, whereby I may be debarred from beholding the light of thy countenance. Let me not fall away from thee through any beguilement of the world. Let my heart not tend towards any other object besides thee. O thou life of life, purify my polluted muddy heart by thy life-giving* disposition. Fix the aim of my

* The original is *amrita*, usually understood to mean something like ambrosia, or an elixir of life, imparting immortality. Originally it is an adjective, meaning "not dead," *i. e.* undying. It is a favourite term with Brahmists, in the sense of *life-giving*, or (as we should say) *heavenly*.

whole life upon thyself. O my Friend, daily let my heart abide near thee. *Om*, the one object without a second.*

2. Evening Prayer.

O thou Supreme Spirit; for the unceasing mercy which thou hast showered down upon me this day, I gratefully adore thee. It is not in my power to thank thee; every instant, every breath is full of thy mercy and thy beneficent disposition. Dwelling under the shadow of thy love, I have preserved body and soul; before thine eyes I have upheld life. For the measure in which I have this day been able to keep thy benevolent law, for the measure in which I have accomplished thy benevolent work, and gained truth, love, and self-approbation, I again and again bow to thee with my heart.

O thou, the innermost of my inner part: thou art acquainted with every disposition of my soul; thou seest all my sins, my impurities, my infirmities. With penitent heart I now ask for forgiveness. If I have committed guilt against thee, inflict upon me a thousand chastisements,† but forgive my guilt; never keep the light of thy countenance hid (from me). With our feeble strength we can do nothing; grant us thy unfailing help, that we may not be beguiled by the glow of sin. O thou Lord of the heart, fill my spirit with strength, fortitude and faith, and deliver me from every impure and crooked disposition.

O thou Supreme Spirit, now, relying solely on thee, I lay me down on my bed of rest. If I arise from this sleep, let me afresh devote body and soul to thy service. If this be my last night in this world, let me go to and awake in that holy world where thy love and joy are poured forth unceasingly. *Om* etc.

3. A Prayer in Prosperity.

O thou giver of all good: through thy infinite mercy thou sendest me unceasing happiness and prosperity; let me not be beguiled by it; let not worldly prosperity fill my soul with conceit‡ and empty pride, but let (the flame of) my gratitude ever burn brightly. Let me ever bear in mind that it is not thy design that, like worldly men, I should become immersed in the mean disposition of the world: but the object of all my happiness and all my prosperity is that I may with all diligence perform thy work. Let me then in happiness and prosperity be unswervingly attached to thee. Now I am in prosperity; if the next moment all passes away, if disease and poverty befall me, let me not be led astray thereby. In whatever place or condition I may be, let unshaken faith in thee ever remain awake. Let the conviction that the world is a vain thing ever remain awake in my mind. In every condition help me to bear in mind that earthly wealth, honour and happiness are nothing. Let me acquire that wealth, let me gain that prosperity, which shall never perish. A pure heart is the best wealth, thy favour the best prosperity for me. O Lord, abide with me, and deliver me from every difficulty and every adversity.

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* This is a devotional formula, probably intended to occupy the place of the Christian *Amen*.

† This is the unsatisfactory passage alluded to, in which there occurs something like the idea of atonement.

‡ *Ahankar*, the disposition to look upon self as distinct from God and important. In common parlance the term is used for *pride*.

4. A Prayer in Adversity.

O Lord, thou art at all times with us, both in prosperity and in adversity, in happiness and in trouble. Thou art the best wealth of the rich and honourable, as well as of the poor and desolate. Teach me equanimity and contentment, that I may not despond under trouble and poverty. In this adversity let me learn thy benevolent design. Let me never forget that thy look of benevolence ever rests upon me. When there is no one left in the world to befriend me, then I see thy arm stretched forth on my behalf. O thou friend of the friendless, grant me such stedfastness that I may bear all the sufferings of this worldly state with an unperturbed heart. Whatever my condition may be, let me ever keep hold of thee in my heart. Thou art the best wealth of the destitute. O Lord of the heart, deliver me from intolerable sorrow, misapprehension, and heaviness of heart. Send forth thy life-giving (*amrita*) light, that it may reduce to ashes my despondency. By thy love uphold my heart and soul. O Lord, thou art all to me; with an unswerving and faithful heart I commit my whole life to thee; grant me a refuge with thee. *Om* etc.

5. A Prayer for Patience and Steadfastness.

O thou Supreme Spirit, strengthen my spirit with thy imperishable strength. Teach me, in entire reliance on thee, to remain unshaken amidst all the difficulties and adversities of this world. Keep me from the fear of man and from dependence upon the world. Grant unto me the inclination to devote my whole life to thy service. Let me place thy religion in my heart; let me hold fast the truth with an unwavering mind; let thy favour be my all. Let my confidence in thee and my love to thee be such that I may be able for thee joyfully to forsake all I have; for thou art dearer than life to us. Let me not fall away from thee, though old age and death should befall me, and all men should rise up against me. Let me fight for the truth even at the risk of life. If I should have to surrender life for performing thy benevolent work, let me give that also to thee with an unblanching countenance. O Lord, do thou keep me; thou art my strength, thou art my life. *Om* etc.

6. A Prayer for Deliverance from Sin.

O thou Supreme Sprit! Amidst the manifold allurements of this world, thou art my only place of refuge. All my hope is in thee. Glowing with the glow of sin, where else can I go, to cool down my heated soul? I am thine, O Lord, I am thine for ever. Before thee I weep. Forsake me not, because thou seest that I am guilty. What can I say of my numerous transgressions against thee? Though I am thy son, thy servant subject to thy command, yet I have disregarded that command. Though constantly nurtured by thy love, I have forgotten thee. Thou hast constantly instructed me to forsake the way of sin, and called me to thy benevolent way, and I have heard thy voice, but not obeyed it. Thy love to me is boundless, but I love thee not; all my affection attaches to the world. There is no limit to my guilt: I am straitened in approaching thy glorious (or bright) presence. Oh thou beneficent, delivering God, deliver me; with a penitent heart and a troubled mind I ask for forgiveness; reduce to ashes all my sins. Let not mean thoughts and impure desires lodge in my soul. Draw away my heart from the dark world, and direct it towards thyself. Whatever purpose or desire separates me from thee, root it

out from my heart. In all my religious efforts let me with unswerving disposition look to thee. Thou art my all, my treasure. *Om* etc.

7. A Prayer at the time of Death.

O thou Supreme Spirit, I am now about to leave the world; all my happiness and prosperity now forsakes me; of all my friends none accompanies me; as I came alone, so alone I depart. Severed from all the things of this world, I now turn towards thy abode. O my father, my supporter, and my friend, I shall never forget how many mercies thou hast showered down upon me. O thou purifier of the fallen, thou knowest all the crooked sins which I have committed. Send forth thy life-giving (*amrita*) disposition and cleanse my impure soul. Make me and take me as thy companion. In this my friendless, helpless state let thy love uphold me. All the vigour of my body is exhausted; nothing earthly can give me any further comfort; everything here is become dark to me; thy smiling countenance alone is now the light of my eyes. With my whole spirit I worship thee. In this time of trouble thou hast not forsaken me; when no one else is left to me, thy hand is laid upon my head. Thou givest me hope that thou wilt never forsake me, but keep me throughout eternity in thy cooling refuge. Thou art my everlasting treasure, my everlasting companion, my everlasting father and friend. My wife and children and all my family, I now commit into thy hands; do thou keep them all. The world now becomes dark to me; let me go to thy life-giving (*amrita*) abode and awake there, and there let me continually walk in thy love and joy. *Om* etc.

8. Self-dedication.

O thou God of love, employ my whole life in thy service. Keep me for ever bound by thy love. Make me wholly subject to thyself. In prosperity and in adversity, in health and in sickness, in life and in death, always let me abide near thee. In whatever place or condition I may be, let me walk with thee, walk after thee. Whatever binds my heart to the world, release me from it. Let this truth shine (unclouded) in my soul, that the chief object of our life is to gain thee, that our (great) work is to magnify thy majesty. Let thy love be the luminous centre of all my actions. If there is anything in the hidden recesses of our hearts which we are unwilling to give up for thee, do thou remove it. Withdraw all our affections from the world and fix them upon thyself. O thou Supreme Spirit, make us wholly subject to thyself. Let me spend my life in subjection to thee, and commit this life into thy hands. *Om* etc.

"The above eight prayers, with an appendix of fifteen short hymns, constitute the contents of the 'Collection of Prayers.' The following piece, which is characterized by genuine Brâhmist sentiments, is taken from the 'Hymn-book,' a production of an earlier date, and intended for congregational rather than private use. In reading this prayer, some reminiscences of Scripture passages seem to meet the ear. Was it composed in the days of Râmmohan Rây and W. Adam?"

PRAYER.

O Lord of the universe! Although the majority of mankind fails to apprehend thee from this beautiful visible world which thou hast extended all around us, it is not because thou art far from any one of us. Thou shinest more brightly than any object we can touch with our hands; but our senses, intent upon external things, have beguiled us into a great delusion and turned us away from thee. Thy light shines in the darkness, but the darkness knows thee not. "He is in the darkness, but differs from the darkness; the darkness knows not him whose body that darkness is." As thou art in the darkness, so thou art in the brightness also. Thou art in the wind, in the atmosphere, in the cloud, in the rain, in the flower, in the scent. Oh Lord of the universe, thou manifestest thyself plainly everywhere; thou shinest forth in all thy works; but besotted and thoughtless man never once remembers thee. All creation declares thee, and resounds with thy holy name; but our nature is so senseless that we are deaf to this loud proclamation made by the universe Thou art around, as thou art within us, but we wander far away from our own inmost part; we cannot see our own spirit, and do not apprehend thy indwelling in it. O thou Supreme Spirit! thou infinite source of light and beauty! O thou ancient One, without beginning, without end, the life of all life! If any seek thee within themselves, their efforts to behold thee are never in vain. But, alas! how few seek thee! The things which thou hast given us, so attract our minds that we fail to remember the hand of the giver. The mind does not find leisure for a little while to leave the enjoyment of material things and to remember thee. Keeping hold of thee, we live; and yet we spend our lives in forgetfulness of thee.

O Lord of the universe, what is life without the knowledge of thee! What is this universe! The vain things of this world, fading flowers, vanishing streams, brittle palaces, perishable pictures, heaps of shining metal, these impose upon our minds, attract our hearts, so that we look upon them as means of happiness; but we consider not that the happiness which they yield, is given to us by thee through them. That beauty which thou hast poured forth upon thy creation, like a veil hides thee from our view. Thou art too pure and too great to be apprehended by the senses; thou art "the truth, wisdom, the infinite, Brahma." Thou art "without voice or touch or shape or diminution, without taste, eternal, without smell." Therefore those who, leading an animal life, have degraded their nature, cannot see thee. Alas for us; the truth we take for the shadow, and the shadow for the truth. What is worthless is our all; and that which should be our all, we count as nothing. These vain and empty things are from below, becoming our debased minds. O thou Supreme Spirit, what do I see? I see thee manifested in every thing. He who does not see thee, sees nothing; he who does not taste thee, is destitute of taste: his life is a dream, his existence vain. Alas! how wretched is that spirit, which from ignorance of thee, has no friend, no hope, no resting-place! How happy is that spirit which seeks thee and is anxious to find thee! But he is truly happy, to whom thou hast fully revealed the light of thy countenance, whose tears are all wiped away by thy hand. Having through thy perfectly loving compassion found thee, he has attained his desires. Ah, how long, how much longer must I wait for that day, when I shall stand before thee perfectly joyful, and in thy company enjoy the fulfilment of all my pure desires! Through this hope my soul, plunged in the stream of joy, exclaims,

O Lord of the universe, who is like unto thee? Now my flesh faileth and the world vanisheth, whilst I behold thee, who art the God of my life, and my portion for ever. *Om*, etc.

Ultimate Effect of Brahmism.—A difference of opinion exists as to what Brahmism will lead. The *Friend of India* remarks, "Bramho Deism will, in time, be found too cold a creed for even the Bengali, and will prove a stepping stone to a faith which rests on Christ." The *Bombay Guardian*, after quoting the above, observes, "Were not the same anticipations expressed in the days of Rammohun Roy? Many people would be surprised were they to look into Missionary Journals of thirty or forty years ago, and see how closely the hopes of those days tallied with those of the present."

The Rev. Dr. Kay, Principal of Bishop's College, Calcutta, in a lecture on "The Bible Method of exhibiting Religious Truth eminently Objective," expresses the following opinion:—

"Now I do not believe that any of you, my friends, are adherents of the old Pantheistic Vedanta. So far it is well. But are there not many among you who cling to the *essential error* of the Vedanta, that is, its subjectivity? You speak of the human spirit as containing within itself all the elements of religious knowledge;—capable of ascending by its own inherent strength to union with the Almighty. This I believe to be the most imminent danger that besets the more thoughtful portion of the youth of Bengal. At present all may seem fresh and bright and promising;—but the experience of past ages tells us that Mysticism is no more able to satisfy the wants of men than Pantheism is; and we cannot but fear that as the self-deification of old Vedantism issued in the self-despair of Buddhism, so the self-sufficing subjectivity of the modern Vedanta will eventually lead to a wide-spread and desolating scepticism."*

ECCLESIASTICAL ESTABLISHMENT.

Bengal.—The Bishop of Calcutta published "Suggestions to the Clergy on the discharge of their spiritual duties." The following notice of the work is abridged from the *Friend of India*:—

"He allows the clergy, in hot weather, and at other times if necessary, to read any one of these three—the Morning Prayer, Litany, and Communion Service alone with a Sermon, or two of them together. He provides admirably selected passages from Morning or Evening Prayer for a Parade Service in the open air. He does not object to the administration of the Holy Communion after or instead of Evening Prayers, for the sake of Soldiers. He is favourable to the practice of requesting a Layman to read the lessons, as this varies the service, affords relief to the minister, and testifies in a slight degree to the rights and responsibility of the laity as members of the Church. He has supplied what is so necessary for a Church surrounded by idolatry, a Missionary prayer; and has appointed Epiphany for Missionary Sermons and collections. Every Chaplain is earnestly advised 'to acquire a sound knowledge of one of the Indian Vernaculars.' The Bishop himself, at his years, has set a good example in

* *Calcutta Christian Intelligencer*, Vol. XXXV. p. 174.

this respect and is entitled to speak with authority. He 'warmly and heartily' approves of a weekly offertory as it rests on scriptural authority, primitive usage, and the manifest intention of the Church. The Bishop would postpone the offices for the Churching of women and Baptism till after service; would baptize by immersion in the case of a convert; allows Marriage at any hour between sunrise and sunset; and forbids 'wreaths and jewellery' in female candidates at Confirmation as 'out of place at the renewal of the vows to renounce the temptations of the world.' While the Bishop tells the clergy that they ought, especially in the Military stations, to take an active part in the establishment and support of lectures, institutes, libraries, and all means of rational and wholesome recreation; and that it is one of the plainest duties to assist their flocks in the way of general improvement, and to supply them with helps to escape temptation, he warns them against the danger of withdrawing time from directly spiritual duties, or from study and the careful preparation of Sermons; and to abstain from such employment and relaxations, even though they may themselves consider them lawful, as make their brethren to offend. 'Such very short Sermons as are sometimes preached in the present day ought to be extremely pointed, earnest, and impressive, if they are to escape the charge of carelessness and indifference.' Finally, the Bishop speaks of establishing a Diocesan Board of Education." Sept. 18, 1862.

BENGAL CHAPLAINS.—A list of them appeared in the *Calcutta Christian Intelligencer*. The *Friend of India* thus notices it:—

"The first was the well known David Brown of Aldeen, below Serampore, who began service in June 1786 and died in service in June 1812. Paul Limerick was the second, and the good and learned Claudius Buchanan the third. Henry Martyn's name appears with the entry, 'died at Tocat in Persia.' There is the name too of Thomas Thomason, father of the late Lieut. Governor of the N. W. Provinces. A large number seem to have died in service, and two were dismissed. Jennings' name appears as 'murdered in Delhi;' F. Fisher and C. T. R. Moncrieff as 'murdered at Cawnpore;' G. W. Coopland as 'murdered at Gwalior;' and H. S. Polehampton as 'died in besieged Garrison, Lucknow.' The whole number from June 1786 to September 1862 is about 230."

DIOCESAN BOARD OF EDUCATION.—The education of the children of European descent in India has hitherto been sadly neglected by Protestants. The Roman Catholics have taken advantage of this and opened, especially in North India, Convent Schools, which in several cases have drawn over Protestant children to their erroneous system. In 1860, the Bishop of Calcutta proposed the establishment of Schools for European and Eurasian children on the Hills. More extended operations were contemplated afterwards. The following extracts from a paper entitled, "Proposals for establishing a Board of Education for the Diocese of Calcutta," will show the necessities of the case and the measures which are to be adopted:—

"1. The want of Schools for European and Eurasian children of the middle and poorer classes throughout India is now generally acknowledged. No

one can can visit the Upper and Central Provinces, nor the trading cities on the coast of Burmah, without being convinced of it. Not only is there a large number of uneducated children in almost every great town, but the traveller along new roads, or projected lines of railway, constantly finds scattered families, of overseers and others whose children are either of necessity neglected, or else sent, of course at heavy expense, to a school at some enormous distance.

2. In a paper on this subject drawn up about two years and a half ago, but not circulated till the end of 1861, in consequence of the more urgent need of subscriptions to relieve the famine, I suggested three remedies for this great want, and proposed that they should be adopted in succession. The first was the establishment of a school for the Upper Provinces at Simla. The second was the establishment of a Diocesan Board of Education to give encouragement and stability to local efforts for founding various schools, chiefly in the cities of the plains, so that those who could not avail themselves of hill schools might not be shut out from education: and the third was the foundation of a school at or near Darjeeling, for Bengal. The wants of Bengal were placed last in order on account of the existence of good schools in Calcutta.

3. The first of these steps has been taken. The Simla School is opened in the old Cantonment of Jutog, about four miles out of Simla, under the charge of the Rev. S. Slater, recently Professor of Hindustani in King's College London, assisted by a trained Master from the Battersea College. Though the school will certainly need some additional support hereafter in the way of exhibitions, or other help towards reducing the cost of education in it, yet for the present it may be left to make its own way.

4. The time has manifestly come when an appeal should be made to the Indian public to take the second step, the establishment of the Diocesan Board. There should be a Central Committee, meeting in Calcutta under the Bishop's presidency, raising money to assist local efforts, procuring Masters from England, paying their outfits and travelling expenses, obtaining the best school books, establishing prizes and scholarships in schools, facilitating their regular inspection and examination, diffusing information and advising school managers as to applications for grants-in-aid from Government, and other points on which local Committies are often at fault.

7. With regard to the religious constitution of schools in connection with this Board, it may be well to reprint a paragraph from my former statement referred to in para. 2.

'The first object (of the Simla School) is to train children to be by God's blessing, earnest and thoughtful Christians, and it is undoubtedly intended that the teaching should be that of the English Church. Yet considering how rarely it is necessary or desirable to introduce into the education of the young minute points of controverted Theology, considering too the mutual toleration and sympathy, which the bond of a common faith in our Lord Jesus Christ, as opposed to Brahmanism and Mohammedanism, must produce among all Christians in India; I should be very sorry if the school were so conducted as not to be available for the education of children belonging to other Christian bodies also.'"

Madras.—A Diocesan Board of Education has also been established in the Southern Presidency. The following extract will explain what is proposed:—

"That the object of this Board be to advance the cause of Christian Education in South India, in accordance with the principles of the Church of England; primarily among the children of the European and Eurasian population, and with special reference to the following points, viz :—

(*a.*) The improvement of existing Schools.

(*b.*) The training of competent Teachers.

(*c.*) The establishment of Bible classes in the Government Provincial and Zillah Schools of the Madras Presidency.

(*d.*) The establishment of new Schools where such are necessary."

Ceylon.—The Bishop of Colombo has commenced a Diocesan Fund. Its objects are thus explained :—

"That a fund be raised by subscription for the purpose of extending and maintaining the Church of Christ in Ceylon, especially amongst the Native races, by grants-in-aid to such objects as the following, viz :—

(*a.*) To providing the stipends of the Clergy and Catechists, or increasing them when insufficient.

(*b.*) To building and repairing Churches, Schools, or Parsonage-houses.

(*c.*) To providing for the endowment of Churches and Schools."

In the Ceylon *Missionary Gleanings* the following account is given of a visit of the Bishop of Colombo to Malwatta Vihara, the principal Buddhist Monastery in Ceylon :—

"The Bishop accompanied by the Archdeacon and by a Native gentleman as interpreter, visited the Malwatta Vihara. The Buddhist priests having had notice of the intended visit were assembled in number about twenty. In their own temple, his Lordship spoke to them of the purpose for which he had come to Ceylon, told them some of the simplest truths respecting the one God and Christianity, and declared his conviction that they and their people must and would sooner or later yield to the truth as it is in Jesus. He entered into no controversy with them, and gained their attention to what he said. He stated it was his wish that they should still be the instructors of the people, but by the new way of the Gospel of Christ. It was a gratifying sight to see the Christian Bishop making confession of his faith in a Buddhist Banna room, with the yellow-robed priests for his auditors, earnestly calling on them to lay aside their errors and to join with him in a crusade for the only religion—which is from God,—against their own and all mere human systems. His Lordship concluded with a brief appropriate prayer."

PROTESTANT MISSIONS.

When the compiler commenced the present volume, he proposed devoting considerable space to the important subject of Missions. The other divisions, however, have grown under his hands. Instead of compressing the information into the few pages which can be allotted at present, he hopes, if life be granted, to issue next year a separate work on Indian Missions and their organization.

The Punjab Missionary Conference, held at Lahore at the close of 1862, and the new Statistical Tables of Dr. Mullens, claim special attention. A full report of the Conference, giving the substance of

the remarks made as well as the papers read, has been printed at the Loodhiana Mission Press.* A copy of it should be provided for every Mission Library in India. The Statistical Tables will soon be illustrated by a graphic sketch by Dr. Mullens of the progress of Indian Missions during the last ten years. Missionaries will read it with additional interest by being able to compare the Statistics of 1852 and 1862. The Tables for 1852 have long been out of print, and even those for last year are no longer procurable in India.† Hence a summary of both is given below, printed in parallel columns and arranged according to the languages.‡

Ceylon, in some respects, seems an exception to the general progress, the number of Native Christians in North Ceylon apparently having diminished from 6,016 in 1852 to 2,696 in 1862, and the Singhalese districts of the island presenting only a slight increase. This, however, has chiefly arisen from persons under Christian instruction having been given in the first Return instead of the number of Native Christians. Though the number of Native Christians connected with the American Board in North Ceylon nominally declined from 3,078 to 921, the communicants increased from 363 to 453. In other cases, rough estimates seem only to have been made in the first instance.

As a rule, rural districts have yielded larger numbers of converts than the cities. In the latter, each case is generally dealt with separately; in the former, although there are also very interesting individual conversions, sometimes the people of a whole village place themselves in a body under Christian instruction. Where numbers come over at a time, the motives are generally mixed. What was called the "Glorious Awakening" at Kishnaghur in Bengal, is now well known to have originated in the hope of temporal aid, secretly held out by Catechists. For twenty years the cry of the people was "give, give." Their children were fed and clothed, yet, as might be expected, they were not satisfied.‖ In more numerous cases, the hope of protection against oppression has been a powerful motive.

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* Price Rs. 3, Postage and Packing 5 Annas.—Orders to be addressed to the Rev. A. Rudolph, Loodhiana.

† The only mode of securing copies now is by early application to Messrs. Nisbet and Co., London.

‡ Urdu and Hindi, with kindred dialects, are so mixed in North India, that no attempt is made to divide the Missions according to languages. The table at page 218 gives the Statistics of the Punjab, strictly so called, including the Cis-Sutlej States. The Rev. W. Keene estimates that above sixty Sikhs have been baptised.

‖ The Rev. T. Schurr says, "The large majority of our Christians entertain the notion, that the Missionaries were very poor at home and came out to make nominal Christians, and receive an allowance for each man, woman and child; and that we receive large sums of money from the *Company* to supply *all their wants*, and that we and the Catechists and others divide it among ourselves, and prosper on their poverty."

Languages and Societies.	European Missionaries.		Native Ministers.		Native Catechists.		Communicants.		Native Christians.		Boys' Schools.						Girls' Schools.			
											Vernacular Day. Pupils.		Boarding Pupils.		Anglo-Vernacular. Pupils.		Day. Pupils.		Boarding Pupils.	
Bengali.	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862
Baptist, M. S.	20	24	...	3	58	81	960	1256	3427	5577	1197	688	19	27	300	713	52	90	66	59
Bishop's College.*	...	1	...	1	...	...	...	...	...	...	...	...	...	...	...	..	...	..	...	...
Church M. S....	16	15	...	1	13	35	634	595	5231	5031	2711	1317	471	447	807	1746	...	125	433	382
Est. Ch. Scotland	2	1	...	...	3	1	12	24	28	40	40	35	...	...	1355	706	...	160	..	40
Free Church Scotland	7	5	...	4	10	13	27	104	96	221	172	273	...	...	2507	2130	167	431	45	54
London M. S.	10	9	...	3	9	10	148	139	727	970	436	180	6	6	805	585	12	157	42	82
Prop. Gospel S.	8	7	1	4	5	4	1257	1482	3823	4412	377	568	32	...	186	630	30	7	14	26
Scot. L. S. Female Ed.	1	...	...	...	1	...	...	...	42	...	..	...	...	...	...	...	286	...	42	..
Welsh Cal. M.	1	2	...	...	2	3	5	16	5	26	34	...	...	..	19	280	7	...	...	...
Wesleyan M. S.	...	1	...	...	...	...	...	...	...	...	.	...	..	...	...	...	...	...	..	...
Total...	65	65	1	16	101	147	3043	3616	13,379	16,277	4967	3061	528	486	5979	6790	561	970	642	684
Oriya.—Am. F. Will B.	3	4	...	1	4	4	31	70	156	180	70	48	36	15	...	...	6	6	29	20
General Baptists	8	8	..	...	13	15	256	361	750	943	81	126	100	72	...	55	4	8	79	92
Total.....	11	12	...	1	17	19	287	431	906	1123	151	174	136	87	...	55	10	14	108	112
Khassiya.																				
Welsh Cal. M.	1	2	...	..	...	4	23	45	100	184	60	400	19	...	26	...	17	18	11	...
Assamese.																				
Am. Bapt. Un.	8	5	...	...	5	4	34	54	117	120	460	122	53	...	...	...	2	...	37	...
Local Society...	2	1	...	...	...	...	2	30	2	70	30	300	3	...	...	..	4	...	1	...
Total.....	10	6	...	...	5	4	36	84	119	190	490	422	56	...	...	...	6	...	38	...
Lepcha.—Darjiling	2	1	...	...	...	...	...	...	...	..	...	...	...	...	...	...	...	...	...	...
Tibet. Morav. Ep.	...	3	...	...	...	...	...	...	...	...	...		...	1	...	...	...	22	...	...
Pushtu.-Amer. Pres. M.	...	1	...	...	...	...	..	...	...	...	...	...12	...	...	...	...	...	...	...	...
Church M. S....	..	6	...	...	..	...	...	2	...	4	...	..	...	...	...	232	...	...	..	...
Kole.— Berlin Ev.	2	7	...	...	...	6	34	399	62	2400	...	...	34	58	...	...	...	...	16	33

* Not entered in Tables for 1852.

Languages and Societies.	European Missionaries.		Native Ministers.		Native Catechists.		Communicants.		Native Christians.		Boys' Schools.						Girls' Schools.			
											Vernacular Day. Pupils.		Boarding Pupils.		Anglo-Vernacular pupils.		Day. Pupils.		Boarding Pupils.	
Hindi, Urdu, Punjabi, &c.	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862
Amer. Meth. Episcopal ...	..	17	...	...	...	13	..	92	..	305	...	442	...	65	...	301	...	86	...	98
Amer. Presby. M. ...	25	23	2	2	16	21	151	296	407	777	706	1580	48	94	963	2250	63	197	62	96
Amer. United Presbyterian... ...	...	4	...	2	...	...	...	9	...	12	...	100	...	10	...	..	...	..	...	...
Baptist M. S.	9	14	...	1	14	26	108	308	257	897	520	410	..	16	53	40	17	26	8	112
Berlin Evangelical S.	7	9	...	...	2	4	27	69	90	231	530	358	16	41	...	120	47	15	15	56
Church M. S.	21	30	...	4	18	35	389	685	1220	3009	1818	1090	106	384	480	2079	94	375	74	418
Est. Ch. Scotland.	...	3	...	...	...	2	...	8	...	11	...	80	..	35	...	20	...	...	...	12
London M. S.	8	10	...	...	5	11	34	49	178	244	610	771	30	5	118	344	66	118	8	..
Prop. Gospel S.	3	11	...	...	1	9	30	57	[illegible]	234	45	208	7	40	...	468	...	56	23	40
United Presb. Ch. Scotland...	...	5	...	...	...	3	...	...	...	...	...	122	...	...	...	170	..	..	..	4
Total...	73	126	2	9	56	123	739	1573	2205	5720	4229	5161	207	632	1614	5792	287	871	190	838
Sindhi, Church M. S. ..	1	3	...	...	...	2	...	19	..	44	...	...	...	...	...	112	...	...	...	...
Gujarati, Irish Pres. M. ...	8	6	...	1	5	7	24	74	105	385	375	653	...	3	20	112	39	49	20	3
Marathi.																				
Amer. Board	11	8	..	5	2	33	164	578	391	996	1040	179	14	30	...	...	220	93	26	45
Baptist M. S.	...	1	..	...	...	1	...	5	...	5	...	...	...	...	...	...	...	...	...	...
Rev. G. Bowen	...	1	...	...	...	...	..	...	...	...	...	...	...	...	...	..	...	...	...	...
Church M. S.	6	12	2	2	5	2	59	154	145	582	1257	495	7	79	226	412	224	282	9	124
Est. Ch. Scotland, ...	...	1	...	...	..	5	2	14	2	16	47	80	...	...	502	290	100	100	10	6
Free Ch. Scotland.	7	8	2	4	4	4	56	178	139	380	1041	646	...	...	536	1079	669	648	36	91
Prop. Gospel. S.	...	1	...	...	...	1	...	...	...	..	...	...	...	...	...	...	...	...	...	...
Rev. G. Wilder	...	1	...	...	...	...	...	...	...	...	...	100	...	...	...	...	...	...	...	...
Total ..	24	33	4	11	10	46	281	929	678	1979	3385	1500	21	109	1264	1781	1213	1123	81	266

Languages and Societies.	European Missionaries.		Native Ministers.		Native Catechists.		Communicants.		Native Christians.		Boys' Schools.						Girls' Schools.			
											Vernacular Day. Pupils.		Boarding Pupils.		Anglo-Vernacular Pupils.		Day. Pupils.		Boarding Pupils.	
	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862
Telugu.																				
Amer. Bapt. Union ...	2	2	...	1	2	1	12	23	22	23	...	..	7	5	...	50	...	12	7	12
Amer. Ev. Luth. ...	4	4	...	...	1	12	40	174	164	367	150	131	...	3	...	99	...	92	...	18
Church Mis. S. ...	4	8	...	...	...	1	16	72	84	259	...	105	5	13	96	321	...	22	39	70
Est. Ch. Scotland..	...	...	...	1	...	..	...	...	..	...	...	...	..	...	...	...	...	...	..	...
Free Ch. Scotland..	...	...	...	1	...	4	...	11	...	21	...	...	...	...	...	231	...	95	..	...
London M. S. ...	5	6	...	1	9	18	8	115	329	1785	307	486	22	69	213	179	15	119	5	75
Prop. Gospel S. ...	...	3	1	...	1	3	166	132	237	2076	179	605	46	26	...	...	41	142	...	...
North Germany ..	2	..	...	...	1	...	6	..	10	...	62	..	...	...	25	...	...	...	...	..
Narsapore. ...	2	...	...	...	...	...	37	..	51	...	76	...	9	...	...	...	15	...	5	...
Total...	19	23	1	4	14	39	361	527	897	4531	774	1330	89	116	334	880	71	482	107	175
Canarese.																				
Basle M. ...	18	28	1	2	16	17	238	709	598	1523	964	966	59	77	40	199	119	98	43	89
London M. S. ...	10	6	2	2	13	20	166	226	405	735	517	755	43	67	326	652	25	233	63	53
Prop. Gospel S. ...	...	...	1	1	...	...	60	45	248	220	136	...	...	...	...	..	36	36	...	...
Wesleyan M. S. ...	6	13	...	1	3	5	50	83	50	162	123	778		...	263	256	...	64	...	7
Total...	34	47	4	6	32	42	514	1063	1301	2640	1740	2499	102	144	629	1107	180	431	106	149
Malayalim.																				
Basle M. S.	8	15	...	...	19	15	399	711	768	1474	735	633	46	81	70	275	8	77	77	96
Church M. S.	8	8	2	7	4	50	986	1720	3979	7919	1261	2044	95	93	47	...	219	629	150	147
Est. Ch. Scotland.. ...	1	...	...	...	...	...	41	...	200	...	550	...	7	...	96	...	72	..	7	...
London M. S.	1	...	...	...	20	22	32	103	1080	1829	348	316	14	12	.	...	26	77	8	19
Total...	18	23	2	7	43	87	1458	2534	6027	11,222	2994	2993	162	186	213	275	325	783	242	262

Languages and Societies.	European Missionaries.		Native Ministers.		Native Catechists		Communicants.		Native Christians.		Boys' Schools.						Girls' Schools.			
											Vernacular Day Pupils.		Boarding Pupils.		An.-Vernacular Pupils.		Day Pupils.		Boarding Pupils.	
Tamil.—India.	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862
Amer. Board ...	14	15	...	6	44	90	431	1222	3134	6497	1836	1188	109	39	349	...	330	246	32	45
Amer. Dutch Ref.	1	9	...	1	...	6	2	232	2	796	...	179	...	21	...	...	...	...	...	13
Baptist M. ...	1	.	...	...	2	...	...	...	...	...	...	...	..	...	...	...	...	..	...	...
Church M. S. ...	15	22	8	14	78	232	3180	5040	25,801	34,331	4894	5575	249	154	105	290	2324	2691	296	448
Est. Ch. Scot....	1	2	...	2	...	2	3	116	4	240	..	...	...	3	397	475	206	684	4	37
Free Ch. Scot	3	4	3	4	9	18	28	113	46	150	...	128	..	3	1671	1326	562	641	12	47
Leipsic Ev. Luth.	6	12	..	2	2	58	768	4134	3090	5119	763	787	31	33	20	243	61	75	24	89
Prop. Gos. S. ...	24	20	1	10	65	129	2884	3605	18,364	22,607	3379	4527	275	292	194	395	1132	1254	248	303
London M. S....	14	15	2	1	115	194	901	1413	17,625	21,655	7616	5491	148	193	277	957	1169	1603	370	375
Wesleyan M. S. ...	8	18	...	3	1	6	132	217	288	449	449	564	...	...	97	888	279	98	28	76
Total..	87	117	14	43	316	737	8329	16,092	68,354	91,844	18,937	18,439	812	739	3110	1574	6063	7292	1014	1433
Tamil.—Ceylon.																				
Amer. Board ..	14	9	...	4	30	22	363	453	3078	921	2272	816	99	24	501	770	764	232	95	46
Church M. S.	3	2	...	...	5	8	161	145	335	290	1249	335	52	41	331	231	173	134	60	30
Prop. Gos. S. ...	...	...	2	4	3	3	94	43	543	550	200	537	...	...	90	118	...	125	...	...
Wesleyan M. S.	4	4	3	2	4	8	334	479	2060	935	825	774	22	21	358	454	294	151	14	25
Total...	21	15	5	10	42	41	952	1120	6016	2696	4546	2462	173	86	1280	1173	1431	642	169	101
Singhalese.																				
Baptist M. S. ..	2	2	2	3	12	11	473	437	630	1180	934	706	...	4	...	...	142	40	24	20
Church M. S.	7	10	3	2	23	27	177	347	2000	4463	1450	2035	34	50	93	90	473	1494	10	...
Prop. Gos. S. ..	2	4	3	11	3	14	349	219	2400	2803	535	1204	40	24	...	102	8	709	...	24
Wesleyan M. S.	4	4	11	18	18	9	1330	1736	7000	4131	1947	1819	...	...	...	292	693	959	...	...
Total...	15	20	19	34	56	61	2329	2,739	12.030	12,577	4856	5764	74	78	93	484	1316	3202	34	44

Arranged according to Languages.	European Missionaries.		Native Ministers.		Native Catechists.		Communicants.		Native Christians.		Boys' Schools.						Girls' Schools.			
											Vernacular Day Pupils.		Boarding Pupils.		Anglo-Vernacular Pupils.		Day Pupils.		Boarding Pupils.	
	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862
Assamese	10	6	...	...	5	4	36	84	119	190	490	422	56	...	...	...	6	...	38	...
Bengali	65	65	1	16	101	147	3043	3616	13,379	16,277	4967	3061	528	480	5979	6790	561	970	642	684
Canarese	34	47	4	6	32	42	514	1065	1301	2640	1740	2499	102	144	628	1107	180	431	106	149
Gujarati	8	6	...	1	5	7	24	74	105	385	375	653	...	3	20	112	39	49	20	3
Hindi, Urdu, Punjabi*	73	126	2	9	56	123	739	1573	2205	5720	4229	5161	207	632	1614	5792	287	871	190	838
Khassiya	1	2	...	...	...	4	23	45	100	184	60	400	19	...	26	...	17	18	11	...
Kole	2	7	...	...	...	6	34	399	62	2400	...	...	34	58	...	...	...	...	16	33
Malayalim	18	23	2	7	43	87	1458	2534	6027	11,222	2994	2993	162	186	213	275	325	783	242	262
Marathi	24	53	4	11	10	46	281	929	678	1979	3385	1500	21	109	1264	1781	1213	1123	81	266
Oriya	11	12	...	1	17	19	287	431	906	1123	151	174	136	87	...	56	10	14	108	112
Pushtu	...	7	...	...	...	...	...	2	...	4	...	...	...	...	...	232	...	...	...	..
Sindhi	1	3	...	...	...	2	...	19	...	44	...	...	...	...	...	112	...	...	...	..
Singhalese	15	20	19	34	56	61	2329	2739	12,030	12,577	4856	5764	74	78	93	484	1316	3302	34	44
Tamil	108	132	19	53	368	778	9281	17,212	74,370	94,540	23,483	20,901	985	825	4390	5747	7494	7934	1183	1534
Telugu	19	23	1	4	14	33	361	627	897	4531	774	1330	89	116	334	880	71	483	107	175
Arranged according to Presidencies.																				
Bengal	102	113	1	17	130	189	3,500	4,719	14,778	20,774	6470	4820	790	695	6005	7119	669	1031	830	946
N. W. Provinces, Punjab	64	119	2	11	49	118	678	1,488	2032	5301	3707	4598	191	564	1754	5978	242	879	175	719
Bombay	31	40	4	10	16	53	289	965	744	2231	3480	2107	21	112	1144	1787	1222	1157	101	269
Madras	138	210	21	60	405	903	10,662	20,218	76,591	110,237	24,445	5,061	1165	1185	4286	6886	6639	8985	1470	2019
Ceylon	37	37	23	42	98	102	3,281	3,859	18,046	15,273	9,402	8226	247	164	1373	1657	2747	3844	203	145
Total	392	519	51	140	698	1365	18,410	31,249	112,191	153,816	47,504	44,612	2414	2720	14,562	23,377	11,519	15,899	2779	4098
Burmah	...	22	...	43	...	411	...	18,439	...	59,366	...	3776	...	438	...	586	...	963	...	103
Total	...	541	...	183	...	1776	...	49,688	...	213,182	...	48,390	...	3158	...	23,963	...	16,862	...	4201
* Punjabi	10	24	1	3	2	12	22	149	98	432	268	832	...	13	290	1,665	...	67	18	109

Societies.	European Missionaries.		Native Ministers.		Native Catechists.		Communicants.		Native Christians.		Boys' Schools.						Girls' Schools.			
											Vernacular Day Pupils.		Boarding Puils.		An.-Vernacular Pupils.		Day Pupils.		Boarding Pupils.	
	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862	1852	1862
Amer. Bapt. Union	10	7	...	1	7	5	46	77	139	143	460	122	60	5	...	50	2	12	44	12
,, Board	39	32	...	15	76	145	958	2253	6603	8414	5148	2183	222	93	850	370	1314	571	153	136
,, Dutch Reformed. ...	1	9	...	1	...	6	2	232	2	796	..	179	...	21	...	...	...	...	..	13
,, Evan. Luth.... ...	4	4	...	...	1	12	40	174	164	367	150	131	...	3	...	99	...	92	...	18
,, Free Will Bap. ...	3	4	...	1	4	4	31	70	156	180	70	48	36	15	...	...	6	6	29	20
,, Meth. Epis... ...	...	17	...	...	...	13	...	92	...	305	...	442	...	65	...	301	...	86	...	98
,, Presb. M.	25	24	2	2	16	21	151	296	407	777	706	1580	48	94	963	2250	63	197	62	96
,, Un. Presb... ...	...	4	...	2	...	...	...	9	...	12	...	100	...	10	...	...	...	...	...	...
Baptist M. S.	32	41	2	7	86	119	1541	2006	4314	7659	2641	1804	19	47	353	753	211	156	98	191
Basle M.	26	43	1	2	35	32	637	1420	1366	2997	1699	1599	105	158	110	474	127	175	120	185
Berlin Evan....	9	16	...	...	2	10	61	468	152	2631	530	358	50	99	...	120	47	15	31	89
Church M. S.	80	116	15	30	146	392	5602	8779	38,795	55,932	14,640	12,996	1019	1261	2185	5513	3507	5752	1071	1619
Est. Church Scotland ...	4	7	...	3	3	10	58	162	234	307	637	195	7	38	2350	1491	378	944	21	95
Free Church Scotland. ...	17	17	5	13	23	39	111	406	281	772	1213	1047	..	8	4714	4765	1398	1815	93	192
General Baptist	8	8	...	...	13	15	256	361	750	943	81	126	100	72	...	55	4	8	79	92
Irish Presb.	8	6	...	1	5	7	24	74	105	385	375	653	...	3	20	112	39	49	20	3
Leipsic Ev. Luth.	6	12	...	2	2	58	768	4134	3090	5119	763	787	31	33	20	243	61	75	24	89
London M. S.	48	46	4	7	173	275	1365	2045	20,317	27,218	9834	7999	263	352	1739	2717	1313	2307	547	601
Morav. Episcopal	..	3	...	...	...	...	...	...	...	...	...	12	..	1	...	...	...	22	...	...
Prop. Gospel. Society ...	37	46	9	30	78	163	4840	5583	25,675	32,902	4851	7652	400	383	470	1713	1247	2329	285	393
Un. Presb. Ch. Scotland ...	....	5	...	...	...	3	...	...	...	...	...	122	...	...	...	170	...	...	...	4
Welsh Calv. Methodist ...	2	4	...	...	2	7	28	61	105	210	94	400	19	...	45	280	34	18	11	...
Wesleyan M. S.	22	40	14	24	26	28	1846	2517	9398	5677	3344	3935	22	21	718	1890	1266	1272	42	108

The Rev. J. T. Tucker, a "laborious and successful Missionary of thirty years standing," thus states what he considers, humanly speaking, to be the causes of the success of the Tinnevelly Missions:—

"1. There can be little doubt but that the providential position of the European Missionary is the great moving cause of so many forsaking idolatry, and placing themselves under Christian instruction. What I mean by the providential position of the European Missionary is, that he is one of the same nation with the ruling powers; that, as such, he is respected, and, in some measure, feared, by all classes of Hindus. Our rulers have established for themselves a reputation for honesty, and the Missionary, being an Englishman, is also looked upon as an honest man. The almost universal system of bribery carried on by the Native officials in the courts, and the fact that European Magistrates scarcely ever receive bribes have greatly raised the character of Englishmen in the estimation of the Natives. The English Missionary, being looked upon by them as the same caste, enjoys their confidence as an honest man. Moreover, there is a general feeling among the Natives that the Missionary has always got the ear of the European Magistrate for good. This is, of course, not the real state of the case, yet the Natives imagine so, and this causes also respect to the European Missionary.

2. The immense injustice and tyranny of the high castes over the lower castes, leads the latter to look around for help and advice from some quarter. They naturally conclude that the European Missionary is their best friend; and this, together with other motives, frequently causes the lower castes to give up the religion of their forefathers, and place themselves under Christian instruction. There can be little doubt but that the great Missionary, Mr. Rhenius, with all due caution, took advantage of this peculiar position, which has led to the great success of the Missionary work in this province. Caste is sometimes found to be even useful in winning souls to Christ. For instance, it is a great reason with a Native to change his religion when he sees many others of his own caste embrace the Gospel. A wise man will use it as an argument to persuade them.

I would here remark, that although the Natives have just ideas of the influence of a European Missionary with the Collector, &c., yet the Missionaries do not communicate with the authorities, except in very special cases.

3. The not hesitating to receive people who come to Christianity with mixed motives, is another cause of our success. This is a question concerning which the late good Mr. Ragland differed from many of his brethren, but it is a question that the Missionary ought thoroughly to sift, and act upon according to his conscience. My own opinion and practice now is, that we are not justified in refusing to instruct the Gospel to any soul who is willing to learn, whatever be his motives. If they are worldly, it is well to know them, that the Missionary may know how to instruct his disciple to seek first the kingdom of God and His Righteousness. In my own experience, I have met with two distinct classes of persons who offer to place themselves under instruction: (1.) A class of people who have frequently heard the Gospel preached, and inclined to join it, and moved at last to do so by some worldly trial coming upon them. Such I would always receive. (2.) Another class, who, when they get into a law-suit, think, by becoming Christians, to frighten their enemies, and make them compromise. Such individuals I always keep at a distance, but do my best to show them their hypocrisy, and teach them the truth.

4. The Hindus are, in some measure, religiously disposed: they have a great zeal for their own religion: the fear of demons is very great among some castes. This is not the case with the Singhalese in Ceylon, which may account in some measure for the little success in that Mission. The Hindus are accustomed to walk very many miles to their heathen feasts: when any become Christians they do not, therefore, hesitate to go many miles to a religious meeting, or to attend the Lord's Supper. They, as heathen, are accustomed to give large sums of money as offerings to demons for some worldly good, and, as Christians, are therefore more liberal than others. One thing I have discovered this year, that the people generally have no respect nor fear towards the idols in the great temples (properly speaking Hindu temples): it is to the devil or demon temple only that the people voluntarily make offerings.

5. Perhaps the great cause of the success in this province is, so far as there are preachers and teachers, the incessant teaching and preaching of the Gospel to all who are willing to hear. "How shall they call on Him in whom they have not believed; and how shall they believe in Him of whom they have not heard; and how shall they hear without a preacher; and how shall they preach except they be sent?"

6. Another cause is the establishment of daily as well as Sabbath services in all the congregations. The custom is, too, in some districts of the provinces, of all the members of the congregation assembling whenever their Missionary visits the village. This affords both Missionary and Catechist many opportunities of teaching the people. I think it is not adopted in the Ceylon, Malayalim, and other Missions.

7. Again, the establishment of schools in heathen towns and villages, under Christian Schoolmasters, has proved the means of leading many souls to forsake idolatry, and the forming Christian congregations.

8. In these times, and in former times, the Christian zeal of individual members of Native Christian congregations, has won many souls to Christ. In the Panneivilei district I have found this to be a great means of inducing the people to become Christians.

The abovementioned statements will account for the fact, that frequently people forsake their idols, and come over to Christianity by hundreds at a time. This may be called the Tinnevelly system, and it is a system which I believe can be adopted with success, through God's blessing, in any province in India; but no doubt it is a system which many good men, on the whole, would reject, because of the worldly motives mixed up with those who place themselves under Christian instruction. However, I look upon the influence here of the European Missionary as a talent to be used in the Lord's work, and, as such, I have been permitted, in a small degree, to use it for His glory."—*C. M. Record*, July, 1862.

In North India the converts from preaching have yet been very limited. The increase in the number of Native Christians has arisen, to a considerable extent, from orphan children being placed under the care of Missionaries during famines.

The hope of attaining a higher position in the social scale has led some of the lower castes to wish to make a profession of Christianity.

It should be observed that Missions among Hindus, strictly so called, have much greater difficulties to encounter than those among the aboriginal tribes of India. Dr. Duff compares the difference to the turning up of the "gigantic thick-set forest" and the "treeless meadowed prairie."

Among the Singhalese the desire of protection against oppression does not operate. The Zemindari system is unknown. Converts gain no temporal advantages. On the other hand, caste does not present such a barrier as in India.

Many persons in England think that the following verse by Watts expresses the feelings of the heathen with regard to the Gospel :—

> "How glad the heathen would have been
> That worshipp'd idols, wood and stone,
> If they the book of God had seen,
> Or Jesus and his Gospel known!"

A little consideration, however, will show that the real case is very different. The natural heart everywhere is enmity against God. With few exceptions, the people prefer their present systems to Christianity. "The prophets prophesy falsely, and the priests bear rule by their means, and my people *love to have it so.*"

Sections of the Church at home may be dissatisfied with the small apparent results of their Missions,—they may say, "Give me children or else I die." The Missionary may answer, "Am I in God's stead?" The Rev. E. T. Higgens, Church Missionary, Ceylon, remarks :—

> "All that man can do in the work is to circulate knowledge, to make known the great truth that Jesus Christ came into the world to save sinners, that this is the only name given among men whereby they can be saved, and to exhort and beseech the heathen to come to Christ that they may be saved."

Missionaries whose duty it is to stretch forth their hands "unto a disobedient and gainsaying people," have far more trying work than those who see direct fruits of their labour, who "joy according to the joy in harvest." The results of a Mission, however, must not be measured simply by the number of avowed converts. Though in 1862 there were only 221 Native Christians connected with the Free Church Mission in Bengal, every one acquainted with the real state of things knows the great influence it has exerted over educated youths throughout the Presidency. In India there will probably be a long preparatory work, and then a rapid development; multitudes will "fly as a cloud, and as the doves to their windows." But before this time comes, the Church must exhibit more self-sacrifice, and travail in birth for the conversion of the

world. At present the interest is guaged by the fact that the sum raised in Britain to send the Gospel to eight hundred millions of Idolaters and Muhammadans, does not amount to one half-penny per week from each adult. What a contrast to the example of Him who though He was rich for our sakes became poor!

To avoid misunderstanding, the compiler may state that he quite approves of Missionaries receiving under Christian instruction persons who have a very faint idea of the real nature of the Gospel. At first little else can be expected than a vague notion that the embracing Christianity may be productive of benefit. Such persons are brought within reach of the truth, and one after another, in due season with God's blessing, may be led to receive it in love. It must be confessed, however, that where the hope of *direct* temporal aid has been the ruling motive, the results even of the preaching of the Gospel have apparently been very small—the heart seems steeled against the truth.

In the review of the last ten years there are one or two very encouraging features. Several Missions which up to 1852 appeared very unproductive in converts, have made rapid strides during the period under review. Thus, of the four great divisions of India, the largest *percentage* of increase has been in the Bombay Presidency, which long had been very barren. The progress of the Telugu Missions is also very marked. Missionaries who have been toiling for years with little to cheer them, may derive comfort from this; in due time they shall also reap if they faint not. Another ground of hope is that, with one apparent exception, the Singhalese, already explained, the number of converts compared with Missionaries is in general considerably greater than it was ten years ago. The following table may be interesting. Great caution is, however, necessary in drawing conclusions. Missionaries are not by any means regularly distributed over a country. The ages of Missions should also be taken into account. The Tamil Missions are a century older than the others; in Ceylon a nominal profession of Christianity has existed among many from the time of the Dutch.

Medical Missions.—This important agency has made considerable progress during the past ten years. At present there are the following Medical Missionaries in India and Ceylon: Dr. Robson, Free Church Mission, Calcutta; Dr. Valentine, United Presbyterian Mission, Rajpootana; Dr. Paterson, Medical Missionary Society and Free Church Mission, Madras; Dr. Lowe, London Mission, South Travancore; and Dr. Green, American Board, Jaffna. Measures are in progress to raise up well qualified Native Agents, which will greatly extend the field of usefulness.

	When begun.	*Estimated* Area in Square *Miles.*	*Estimated* Population.	European Missionaries.	Sq. Miles to each Missionary.	Population to each Missionary.	Native Converts 1862.	Proportion of Converts to Population.	Number of Converts to each Missionary.	Percentage of Increase 1852—1862. Communicants.	Native Converts.	Converts to each Missy.	Children under Christian instruction 1862.	Proportion of Pupils to Population.	No. of Pupils to each Missionary.
				1862				1 in						1 in	
Assamese... ...	1840	27,000	1,200,000	6	4,500	200,000	190	6,316	32	133	60	166	422	2,844	70
Bengali ...	1796	90,000	26,000,000	65	1,384	400,000	16,277	1,597	250	12	22	21	11,985	2,169	184
Burmah	1813	90,070	1,900,000	22	4,094	86,364	59,366	32	2,698	...	...	...	5,868	322	266
Canarese ...	1810	66,000	7,500,000	47	1,404	159,574	2,640	2,841	56	107	103	47	4,330	1,732	92
Gujarati	1813	50,000	6,000,000	6	8,333	1,000,000	385	15,584	64	208	267	392	820	7,317	137
Hindi, Urdu, Pun-	1813	550,000	85,000,000	126	4,365	674,603	5,720	14,860	45	113	159	50	13,294	6,390	106
Khassiya [jabi	1841	?	?	2	?	?	184	?	92	96	84	decrease	418	...	209
Kole	1845	?	?	7	?	?	2,400	?	343	1074	3771	1006	91	...	13
Malayalim ...	1816	12,000	2,500,000	23	522	108,698	11,222	223	488	74	86	46	4,499	555	196
Marathi	1813	110,000	14,000,000	33	3,333	424,242	1,979	7,077	60	231	192	114	4,779	2,929	144
Oriya	1822	53,000	4,000,000	12	4,416	333,333	1,123	3,562	93	50	24	13	442	9,050	37
Pushtu	1855	7,500	800,000	7	1,071	114,286	4	200,000	...	...	...	...	232	3,448	33
Sindhi ...	1850	54,500	1,800,000	3	28,166	600,000	44	40,909	15	...	...	...	112	1,666	37
Singhalese... ...	1813	14,000	1,200,000	26	700	60,000	12,577	96	629	17	4	decrease	9,572	125	478
Tamil... ...	1706	67,000	12,000,000	132	508	90,909	94,540	127	716	85	27	4	36,941	323	280
Telugu	1805	100,000	13,000,000	23	4,348	569,565	4,531	2,869	197	46	405	319	2,983	4,351	126
India* & Ceylon..	...	1,491,279	182,760,764	519	2,734	350 397	153816	1,180	296	70	37	4	90,706	2,002	173

* Exclusive of Burmah.

Scriptures.—The last Report of the Calcutta Bible Society gives the circulation of the Scriptures in India and Ceylon during the last ten years as follows:—

Society.	*Copies.*	*Languages.*
Calcutta Baptist Mission...	217,603	Bengali, Hindi, Persian and Urdu.
Calcutta Bible Society.	396,534	Bengali, Hindi and Lepcha. Nepalese, Assamese, &c.
Orissa Mission.....	30,500	Oriya.
North India Bible Society...	132,000	Hindi, Urdu, Punjab, Pushtu.
Loodhiana Mission Press.....	75,000	Punjabi.
Bombay Bible Society.....	64,994	Mahrati and Gujarati.
Madras Bible Society.....	592,883	Tamil, Telugu, Canarese, Malayalim, &c.
Jaffna Bible Society.....	37,251	Tamil.
Colombo Bible Society about	28,000	Singhalese.
Burmah Missions.....	60,175	Burman, Talaing, and the Karen tongues.
Total ..	1,634,940	

Tracts.—Dr. Mullens estimates that the Tract and Book Societies in India and Ceylon circulated during the last ten years, 8,604,033 publications. Further details will propably be given in his Review of Missions. All the Tract Societies in India should follow the course pursued by the Madras Tract Society, viz., give a list every year of the numbers printed and issued since the commencement. The last Report of the North India Tract Society does not even give the numbers printed or circulated during the year under review.

During the last 3½ years the Christian Vernacular Education Society has printed 1,050,443 publications; the issues amount to 850,664.

ROMAN CATHOLIC MISSIONS.

Very little is known by Protestants of the extent and condition of Roman Catholic Missions in India. No Annual Reports are published as in Protestant Missions; the sources of information available to the public are not numerous, and hitherto few Protestants seem to have had access to them. The compiler, on inquiring from Roman Catholic Priests who seemed to have given most attention to the Statistics of their Missions, was referred to the "Madras Catholic Directory," issued "Permissu Superiorum," as the best authority on the subject. On examining that work, he was agreeably surprised to find that so many facts were given; and that of late years so much pains had been taken to ensure accuracy.

On calling at the Roman Catholic Cathedral, Madras, an intelligent Priest courteously and frankly answered his inquiries, and gave him the loan of two back volumes of the Directory now out of print. The Priest mentioned the difficulties connected with the securing correct Statistics in India. He stated that formerly the numbers given of the Roman Catholics were merely estimates. A

few years ago a delegate from the Pope visited the Indian Missions. Among other measures he recommended that a correct Census of the Roman Catholics should be taken. Blank Returns were printed, in which the name, numbers, residence, and other particulars of every family were to be entered. In the "Catholic Directory" for 1862, the numbers of the families and persons, with the streets, towns, villages and hamlets, are given in detail for the Madras Vicariate. The Priest acknowledged that in some instances it was found that the numbers of Roman Catholics had been over-estimated. It must be admitted, however, that this error is not peculiar to Roman Catholics. In the first Statistical tables of Dr. Mullens, a Protestant Mission in Ceylon estimated its adherents at 7,000: ten years afterwards, when taken in detail they were reckoned at only 4,131. The Catholic Directory gives annually detailed Statistics respecting "Sacred offices in the Vicariate of Madras." The following are included: Baptisms of Adults and Infants, (European and Native) Confirmations, Annual Communicants, Total Communions administered, Extreme Unctions, Viaticums, Marriages, Funerals, Persons attending Roman Catholic Schools, and Population. The Returns, Baptisms and Funerals, all point to about the same number. Equally exact Returns, however, do not seem to be furnished in all the Vicariates, for occasionally the numbers are given as "about" or "estimated."

In several instances the Statistics of Native Protestants are inserted. Generally they are very incorrect. Thus it is stated that in the Madura Vicariate, "Native Protestants, chiefly in the Tinnevelly District, number about 27,000." In Tinnevelly alone, the number amounts to 50,000. It is asserted that the "Protestant Native Converts of all sects in the whole Island (of Ceylon) amount only to 4,259." The number in 1862 was 15,273.

Persons interested in Roman Catholic Missions in India are recommended to procure the "Madras Catholic Directory."* In addition to Statistics, important documents connected with the Romish Church in India are occasionally inserted.

In the following pages copious extracts are given from the Directories. Though dry to the general reader, they may be valued by those who wish information on the subject. It is admitted, however, that a complete account of Roman Catholic Missions in India, giving full details, instead of brief summaries, is highly desirable. The only satisfactory work would be by a Roman Catholic Missionary, who obtained reports from Missionaries, one in each important field.

Western Bengal.—The Vicar Apostolic resides in Calcutta. There are 28 Priests; the Roman Catholic population is estimated at 17,000. English

* It may be obtained by remitting 1 Rupee 1 Anna to the Catholic Book Depository, No. 2, Armenian Street, Madras.

and the classics are taught in St. Xavier's College, Calcutta. A party of Jesuits from the Belgian Province took charge of St. John's College in 1859, by direction of the Propaganda. In Loretto House an education is given to young ladies as in Convent Schools in Europe.

Berhampore, with 162 Roman Catholics, Kishnaghur, with 173, and Jessore with 160, are included in the sub-division of *Central Bengal*. In the years 1860 and 1861 there were 46 converts from heathenism, 29 from Protestantism, and 14 from Mahomedanism. There are 7 schools (one of them English) attended by 182 children.

Eastern Bengal.—The Vicar Apostolic resides at Chittagong. There are 8 Priests. The Roman Catholic population is 6,476. Five out of thirteen Churches are in the possession of 4 Schismatic Priests. Schismatic population 2,173.

In 1861 there were 28 converts from Heathenism, 5 from Protestantism, and 427 persons renounced the Goa Schism.

Patna.—The Vicar Apostolic resides between Patna and Dinapore, Oudh is included in the Vicariate. There are 18 Priests; the number of Roman Catholics is 8,383. There is a Convent School at Darjiling with about 40 boarders. In the city of Patna there is a Native Male Orphanage, where there are about 20 boys, converts from Heathenism. At Bankipore, near Patna, is St. Joseph's Convent, with a Boarding School, a European Female Orphanage and a Native one, as also a nursery of little children in different buildings, under the care of the Nuns of the Blessed Virgin." There are in the European Male Orphanage 48 boys.

In the year 1862, conversions from Protestantism 8, and from Heathenism 59.

Agra.—The Bishop resides at Agra. There are 25 Priests, at least 17 of whom receive each an allowance from Government of Rs. 200 or 100 monthly. The number of Roman Catholics is given as 20,313. The great bulk are European Soldiers. There are six Orphanages with 917 inmates, viz., four at Agra, two for European boys and girls, and two for Native boys and girls; two at Sirdhanah for Natives. There is a Convent at Agra, with branches at Mussoorie, Sirdhanah and Sealkote. There is a College at Agra and a School for boys at Mussoorie. Besides the English Schools, attended by 560 pupils, there are 4 Vernacular Schools, attended by 108 children.

In the years 1859, 1860, and 1861 the conversions from Paganism numbered 89, and from Protestantism 98.

Bombay and Poona.—There are 45 Priests. The Roman Catholics are estimated at 17,000, of whom 4,700 are Europeans. From July 31, 1861 to June 30, 1862 there were 529 infant baptisms, and 100 adult baptisms, viz., 53 Heathens and 47 Protestants.

The Seminary at Bandora, near Bombay, contains 19 students, 7 of whom are in Theology. There is in Bombay a Convent of Nuns of the order of Jesus and Mary, who keep a Day-School in the Fort and another in the Native Town, each attended by about 40 pupils. They keep also a Boarding School at Mazagon, in which there are 50 boarders. A branch of the same order is in charge of the Female Orphanage at Poona, containing upwards of 140 children. At Kurrachee the "Daughters of the Cross" from Liege have opened an English

Day-School, attended by 35 pupils, and a Vernacular School in which children of the poorer class receive religious instruction and are taught plain needle-work.

Vizagapatam.—This Vicariate includes Orissa. The number of Priests is 17; Roman Catholic population, 8,558.

There are three communities of the Sisters of St. Joseph, one at Vizagapatam, one at Yanam, and one at Kamptee, whose Schools are attended by 196 female children. In the orphan establishment under the care of the Nuns there are 83 destitute children supported by the Mission, viz., 53 Europeans and East Indians and 30 Natives.

In 1862 there were 137 adult Baptisms—of Heathen converts, 104, and of Protestant converts, 33.

There are 10 English Schools attended by 382 children; and 9 Vernacular Schools with 274 children in attendance.

Hyderabad.—Priests, 9; Roman Catholic population, 4,680. An Ecclesiastical Seminary has been established at Hyderabad to supply the Mission with an Indo-born clergy. "As a reward of merit an opportunity will be afforded once every four or five years to two of the most worthy candidates for the Church of going to Europe to complete their courses in All Hallows College near Dublin, or in the College of the Propaganda at Rome."

There were 172 adult baptisms in the three years ended 15th June 1862, viz., Protestants 42, Pagans 130.

Mangalore.—Priests, 35; Roman Catholics about 44,000; Schismatics 9,000.

Of the 35 Priests 10 are European Carmelites, 6 Goanese, and 19 Natives. They have possession of 12 Churches and 15 Chapels. There are 12 Goanese Schismatic Priests, who have 11 Churches and 12 Chapels.

At Mangalore there is a Convent of the Sisters of St. Joseph of Apparition. They keep a Boarding and English Day-School with 80 children in attendance. They have also charge of the Female Orphanage in which there are 35 orphans. There are 7 Postulants in the Noviciate. The said Sisters have also a Convent with an Orphanage at Calicut. There is a community of Christian Brothers at Mangalore and another at Tellicherry on the Malabar Coast.

At Calicut, Mahe, and Frenghipett there are Catechumenates for the instruction of infidels.

Adult baptisms in 1860 and 1861, 93; of which 69 were from Heathenism and 24 from Protestantism.

Mysore.—Priests, 18; Roman Catholics, 17,100.

Besides the 4 Churches in the Cantonment of Bangalore; there are 38 Churches and 26 Chapels in the Vicariate. The Seminary, which is exclusively for Natives, contains 29 students; one of them is a sub-deacon and five are in minor orders. In connexion with the Seminary a college has been established for the education of European and East Indian children. There is a noviciate of the Brothers of St. Joseph; 8 members have already received the habit. There is a Convent of the order of the Good Shepherd, established in Bangalore. The religious ladies have charge of two female Schools; one for Native girls, and another for Europeans and East Indians. There are also two Orphanages for Natives, one for boys and another for girls. There are in the Vicariate

18 Schools—six English Schools in which 380 children are educated and 12 Vernacular Schools attended by 306 children.

There are no Schismatics in this Vicariate, nor any Schismatic Priest.

In 1860 there were 164 adult Baptisms, viz., 12 Converts from Protestantism and 152 from Heathenism.

Coimbatore.—Priests, 19; Roman Catholic population, 17,000. In Coimbatore there is a handsome Cathedral with an arched brick roof and a splended dome. The Ecclesiastical Seminary contains 12 Native Students. Besides several Vernacular Schools, established in the principal Stations of the Vicariate, there are at Coimbatore English and Tamil Schools attended by about 150 children. At Curmuttumputty there is an Orphanage containing 21 native boys. In Coimbatore there is a Convent under the rule of the third Order of St. Francis of Assisium, in which there are 15 native Nuns, 8 professed and 7 Novices; they keep a day-school for girls. To the Convent is attached an Orphanage containing 12 native girls, under the direction of the Nuns. Conversions in the years 1859 and 1860 from Protestantism 9, and from Paganism 121. In 1862 there were 90 adult baptisms, viz., 8 converts from Protestantism and 82 from Heathenism.

Madras.—This Vicariate extends from the mouth of the river Kistna to the mouth of the Palar. Priests, 15; Roman Catholic population, 36,426; Schismatics, 5,570.

In Madras there is a Convent for Nuns of the Presentation Order with a Female Orphanage attached, in which 93 poor children receive support and education. There is a Male Orphanage attached to the Cathedral in which there are 87 boys. There are 26 boarders in the Seminary, of whom 8 are Natives. Four have received minor orders.

The Brothers of the Immaculate Mother of God, a community of Native Monks established at Chingleput in 1857, opened a school at Kitchery (33 miles W. S. W. from Madras) in 1860, in which about 80 children are instructed. In 1861 they built by public subscription and with the aid of the Kitchery Christians, a Monastery which affords ample school accommodation to the children and when completed will be a comfortable residence for themselves. The community numbers at present 9 professed Monks and three Novices. The Rev. T. Arokianader is the Superior. Besides the Kitchery School, of which they have sole charge, the Monks superintend 3 other Schools in the district, in which 80 children are educated.

In the Vicariate there are 17 English Free Schools—ten for boys and seven for girls; 19 Tamil Free Schools, 18 for boys and 1 for girls, and 7 Telugu Schools. There are 2,300 children receiving education in the Schools, viz., in the English Schools 1,600, and in the Tamil and Telugu Schools 700.

Adult baptisms in twenty years to the 15th November 1859, 4,349; of which 3,257 were from Heathenism and 1,092 from Protestantism.

Adult Baptisms	1860	1861	1862
Converts from Heathenism ...	124	151	115
Converts from Protestantism ...	26	27	15
	150	178	130
Annual Average of Adult Baptisms	1839-59	215	
Do.	1860-62	153	

The following table, with the exception of the number of Protestants, is taken from the Madras Catholic Directories for 1853 and 1863.

	Native Adults Baptised.		Pupils in Schools.		Population.				Protestants.*	
					R. Cat.	Schm.	R. Cat.	Schm.		
	1852	1862	1852	1862	1852	1852	1862	1862	1852	1862
Madras & Suburbs.	57	38	987	1250	24,840	6,930	16,499	3,894	2,572	3,577
St. Thos.'s Mount..	6	1	161	200	1,240	135	1,438	527	...	?
Palaveram & Chinglèput...	2	1	138	150	800	140	1,186	192	...	?
Poonamallee.....	2	...	30	75	600	...	515	57	...	?
Kitchery	13	10	20	160	3,200	200	3,631	297	...	...
Arcot...	10	9	...	50	2,052	...	2,191	...	2	674
Guntur & Nellore..	70	10	...	100	4,350	100	5,169	...	186	382
Bellary...	22	12	180	300	2,500	493	2,894	603	126	351
Moodgbul and Raichore.....	...	...	...	...	...	...	1,043	...	...	...
Cuddapah, Kurnool and Bellary Villages...	48	34	...	15	1,818	336	1,860	...	168	3,291
	230	115	1588	2360	41,400	8,334	36,426	5,570	...	...

Pondicherry.—This Vicariate lies between the Palar and the Cavery. Priests, 44 Europeans and 14 Natives ; Roman Catholic population, 107,136. Schismatic population, 3,329 ; Priests 4.

The Colonial College of Pondicherry has 103 pupils ; the Theological Seminary 10, and the Petit Seminary, exclusively for natives, 176.

There are two Convents of native women of caste ; in one, (the Convent of the Carmelite order) where there are 19 professed Nuns and 5 Novices, they live cloistered in prayer and retirement ; in the other, called the Convent of the Sacred Heart of Mary, under the rule of the third regular order of St. Francis of Assisium, there are 9 professed Nuns and 8 Novices ; they keep a day-school for girls of caste. There are 5 branch Convents of the same order. There are two Orphanages for native girls : one for girls of caste and one for pariahs, both under the direction of Native Nuns of the order of St. Francis of Assisium. In the latter 52 orphan girls are brought up under the care of 18 Nuns.

Two Magdalen Asylums were established in 1858—one for females of caste, called the *Refuge of St. Anne*, the other for Pariahs, called the *Refuge of St. Magdalen*. Both institutions are under the direction of Native Nuns. Each establishment has 12 inmates.

There are two Hospitals in Pondicherry supported by the Mission and 52 Schools both Tamil and French in the Vicariate, in which 1418 boys receive instruction. There are also 11 female schools with 480 pupils.

There is a Convent of European Nuns (sisters of St. Joseph) at Karical. Five Nuns give instruction to 103 girls, half of them natives of caste. They established an Orphanage in March 1856.

* From Statistical Tables by Rev. Dr. Mullens.

Adult Baptisms.	1852-58	1859	1860	1861
Converts from Heathenism....	... 2,824	393	404	635
Converts from Protestantism...	... 308	46	84	57
	3,132	439	488	742

The jurisdiction of the Prefect Apostolic of Pondicherry extends to the French Settlements of the East. In Pondicherry, however, it is restricted to Europeans and all that wear hats. Total population under his jurisdiction 1,800.

Madura.—This Vicariate extends southward from the Cavery to Cape Comorin. It includes portions of the Districts of Tanjore and Trichinopoly, with the whole of Madura and Tinnevelly. There are 46 Priests, 130 Churches, and 430 Chapels. The total Roman Catholic population amounts to 141,174. There are 15 Schismatic Priests, whose congregations number from 20,000 to 25,000.

At Negapatam there is a Scholasticate in which five students of the Society of Jesus attend the course of Theology. In the College there are about 100 boarders, maintained for the most part at the expense of the Mission.

At Trichinopoly there is a Convent of European Nuns of the order of our Lady of Reparation. They have the direction of the Native Nuns, the orphan girls, the Hospital, and house of Instruction for Native women. They have also opened a School for European and East Indian girls.

The Congregation of the "Seven Dolors of our Blessed Lady" numbers 15 members. These have made their vows, and are employed as Catechists and Schoolmasters: they are also intrusted with the care of the orphan boys, the hospitals, &c., Besides these 15, there are 7 Novices.

There are several Orphanages established throughout the Mission. The total number of orphans contained in them amounts to 505; 469 of heathen parents; and 36 of Christian parents. At Trichinopoly the orphans are chiefly engaged in book-binding, in the manufacture of cigars, and in other useful manual labor; while the orphan girls, under the direction of the European and Native Nuns, are occupied in handiworks becoming their sex. At Dindigul and Adeikilabooram in Tinnevelly, they are trained to agricultural pursuits. Whatever profits accrue from their labor are expended on themselves. Those who evince an aptitude for learning are sent to Trichinopoly, Negapatam or Madura.

At Trichinopoly, Madura, Saroogany, and Negapatam, Hospitals have been opened for the abandoned sick. Christians and heathens are admitted alike.

The adult baptisms during the four years ending in 1857 amounted to 1611, of which 1256 were from heathenism and 355 from Protestantism. The numbers during the last four years are given below. It would be interesting to compare the numbers of adults baptized during the same period by the Protestant Missionaries within the same limits; but the Statistics of the American Madura Mission do not give the number of adult baptisms—only the additions to the Churches on profession. As the latter may have been baptized in their infancy, the aggressive action upon heathenism cannot be tested. The adult baptisms should be given in all Mission Statistics. The numbers of adults baptized in the *Tinnevelly* Missions of the Church Missionary Society and the Gospel Propagation Society are appended:—

Roman Catholic Missions.	1859	1860	1861	1862	Total.
Madura Vicariate, Adult Heathens baptised	385	350	516	886	2,137
Adult Protestants...	23	16	46	84	169
	408	366	562	970	2,306
Church Mission Tinnevelly.					
Adult Heathens baptised...	537	515	564	470	2086
Adult R. Catholics received ...	16	11	34	14	75
S. P. G. Mission Tinnevelly					
Adult Heathens baptised	246	223	362	168	999
Do. R. Catholics received	31	23	26	11	91
	830	772	986	663	3251

Quilon.—All the Vicariate is under the Government of Travancore, except Tangacherry and Anjengo, which are under the English Government. The number of European Missionaries is 8, Native Priests, 16, viz., 6 of the Latin rite and 10 of the Syrian rite. Roman Catholic Population, about 50,000; Churches 21; Chapels 103. English Schools 2, Tamil and Malayalam Schools 15; pupils 1,130. There are 7 Schismatic Priests, four of them Natives of Goa; the Schismatic Population is about 7,000. There are 7 Schismatic Churches and 24 Chapels.

"In this Vicariate is the Sanctuary of St. Francis Xavier in Cotar, remarkable as the dwelling place of the Saint, and for his miracles and for the great concourse of Christians who flock there from all parts. Near to the Sanctuary is the house of this great Apostle of India, which is converted at present into a small Chapel."

The Rev. J. F. Gannaway, of the London Mission, Jamestown, near Cape Comorin, in his report for 1862, says :—

"The Jesuit priests have a strong hold in some villages, but chiefly among the fishermen of Cape Comorin (descendants of Xavier's converts) and at one or two points on the Eastern Coast. In each place they have a better Chapel than any yet finished in our Christian Congregations of the District. At Vadavangulam, where we have a small Congregation, the worshippers of Mary have been for nine years building a very large and substantial cathedral-like structure, divided in the people's part for the separate accommodation of Sudras, Shanars, and Pariahs. A European superintends the architecture; one or two native Monks and a number of native Nuns also are there. Two large bells, from a donor in France, have just been made the subject of *baptism*."

The Catholic Directories give the adult baptisms as follows. The baptisms by Protestant Missions in the Vicariate are added below :—

Roman Catholic Missions.	1858	1859	1860	1861 and 1862	Total.
Adults Converts for Heathenism ...	249	187	382	... 716	1,534
Protestantism	198	54	42	... 48	342
	447	241	424	764	1,876

London Mission.	1858	1859	1860	1861	1862	Total
Adults baptisms	77	245	155	222	179	878
Church M. S. Adult baptisms	284	364	268	473	346	1735
	361	609	423	695	525	2613

Verapoly.—This Vicariate includes the north of Travancore, the Cochin territory, and Malabar south of Ponany. Although comparatively small in superficial extent, it is the largest in Roman Catholic population and Native Clergy of all the Vicariates Apostolic in India. It is divided into parishes and affiliated Chapels, with a proper number of Native Clergy under the direction of European Missionaries, so that it differs little from an Italian bishopric.

The presbytery of Verapoly is an immense building, erected gradually in the space of nearly two centuries, in form of a Convent for Missionaries and Native priests employed there. Adjoining is the Episcopal house, with its apartments for offices, and two great Seminaries, one for Latin and the other for Syrian Native Clergy. Houses for Catechumens and an hospital are also situated there. Heathens desirous of being baptised are admitted into the hospital and maintained there while under instruction. All these buildings, as well as the Cathedral Church, are situated in an Island, called Verapoly, surrounded by the waters of a considerable river, which forming several other small islets in its course, flows into the sea at Cochin.

The Vicar Apostolic, who is Archbishop of Faisalia, resides at Verapoly. There are 6 European Priests, and 30 Native Priests of the Latin Rite; Roman Catholic population 70,000; number of Churches 23, Affiliated Chapels 40. Of the Syrian rite there are 332 Native Priests, 160,000 laity; 116 Churches and 128 Chapels. There are one great Seminary for Latin Native Clergy and six for Syrian Malayalim Clergy. Five convents for Syrian Malayalim Clergy have been established within the past few years. There are 807 Churches and Chapels in the Vicariate, and one school at least attached to each of them.

The Mission established with due permission both of the "Holy See" and Government, 3 Printing Presses, in which are printed in the Malayalim language useful books adapted to the instruction and devotion of Roman Catholics.

There are 20 Goanese Schismatic Priests and about five or six thousand adherents.

The Syro-Nestorians on the Malabar Coast amount to about 30,000. They have their own Churches and Clergy.

The Rev. J. H. Wilkinson, of the Church Mission, Trichur, Cochin, writes:—

"These Romanists, who call themselves Chaldean Syrians, are now in a state of anarchy, having revolted from the Latin Bishop of Verapoly, in favour of one Mar Thomas who had been consecrated for them by the Patriarch of Mosul, but who was induced, it is said, by bribery to leave them in the lurch. They are now in a state of uncertainty, being driven hither and thither, as their hopes of another new Metran, or their fears of the anathemas of the old preponderate. What will be the result has yet to be seen"—*Madras, C. M. Record, December*, 1862.

Jaffna.—This Vicariate includes the north-eastern parts of Ceylon, inhabited chiefly by Tamils. There are 24 Missionaries ; the number of Roman Catholics is 55,237. Details will be found in a table at the end of the notice of the Colombo Vicariate.

" There are established in Jaffna three Confraternities, which are, under God, the means of much good : one of the Confraternities, under the patronage of St. John the Baptist, has for one of its objects, the suppression of drunkenness amongst the male portion of the congregation. Although total abstinence is not enjoined by the rules, a large proportion of the members are *de facto* teetotallers. The Confraternity of the Immaculate Conception established for both unmarried and married females, has had the happy result of forming a nucleus of Catholic women of strictly moral conduct who are an ornament to the congregation. Ever since the Mission preached in Jaffna in the beginning of 1858, a very remarkable improvement has manifested itself among all classes. A Lending and Circulating English and Tamil Library has been lately established. The books are sought for with much eagerness, and contribute to diffuse amongst the Catholics much useful information, and to dispel the prejudices against our Holy Religion which the Protestant publications, by which the island is over-flooded had created.

" In addition to this, the Catholic Publishing and Book-selling Company Limited, have kindly authorised the creation in Jaffna of a Repository of their Publications."

There are in Jaffna two English Schools for which Government gives a grant of £200 yearly : the male school is under the direction of British Brothers of the Oblates of Mary Immaculate. In connection with the school a confraternity of St. Joseph, is established for the best conducted children.

Attached to the English School for females is an Orphanage where 53 girls, European and Tamil, receive support and education. " This school is to be placed by the 1st of January 1863 under the management of Religious Ladies ; six of whom (Members of the Holy Family) have accompanied Bishop Semeria on his return from Europe. A large piece of ground, measuring upwards of 4 acres, has been purchased and walled in, a most eligible situation, at an expense of £615, for the erection of the Convent, Schools, and Orphan Asylum.

" An Orphanage for children born of heathen parents has been lately established in Jaffna in connection with the Association of the Holy Childhood in Paris. In the male department there are 70 boys, more than half of whom have already been baptised. Their time is divided between prayer, school, and manual labour. In the female department there are 28 girls.

" The Society of the Propagation of the Faith had been established in Jaffna some years since." The amount received from 1857 to 1861, was £20-5-8. The Society of the Holy Childhood has been likewise started and counts now 15 series.

" Spiritual Retreats have been preached in the Chilaw and Kaimel Missions ; both have been attended with the most consoling results. At the former station a magnificent Church due to the zeal of Rev. Father Oruna, in the Gothic Tuscan mixed style was consecrated on the 10th Nov. 1860 by Bishop Semeria. This Church is the largest religious building in the Island of Ceylon ; it measures 157 feet by 48. Three other Churches which scarcely yield to this in beauty, though in size they hold only a secondary place, have been likewise opened in the Kaimel Mission. They reflect great credit upon the architect, the residing Missionary, Father Garcia.

"The Bishop of Jaffna has turned all his attention to the work of these Spiritual Retreats and to the question of Education. In 1860 he published in English and Tamil a Pastoral, wherein are pointed out the immense dangers of the Protestant Missionary and Government Schools. Under his auspices some works on the same subject have been printed by one of the Oblate Fathers. There is every hope that Government will be induced to adopt a system of Education more just and fair to the large Catholic population of Ceylon, and that in some years hence the depressed state of Catholic Education in the Island, will cease to be a reproach to the flourishing and rising Church of Ceylon."

There are in the Vicariate 48 Schools; viz., 4 English and 44 Singhalese and Tamil. In the Schools 1,588 boys and girls are taught by 53 Schoolmasters and 3 Schoolmistresses. The conversions from Heathenism and Protestantism in 4 years ended 31st December 1860, were 884.

Colombo.—The Vicariate includes the Districts of the Island inhabited by the Singhalese. There are 22 Apostolic Missionaries, viz, 12 Italians, 3 Goanese, 3 French, 3 Spanish and 1 Ceylonese; of whom 16 are Benedictine Monks, 3 of the congregation of St. Philip Neri, and 3 of the congregation of the Oblates of Mary Immaculate. The Roman Catholic population amounts to 97,403. Besides the Cathedral, there are 141 Churches.

There are in the Vicariate 4 Confraternities, one of the Society of the "Dolors of the Blessed Virgin Mary" one of the "Sacred Heart of Jesus," one of the "Sacred Heart of the Holy Mother," and one of the "Scapular of Mount Carmel." The members already admitted amount to 3,710.

At Colombo there is a Repository of Catholic Books received from the Bookselling and Publishing Company in England. Books to the amount of £300 are always on hand.

It is in contemplation to erect two Educational Establishments, one Seminary to admit, beside Ecclesiastical Students, others who wish to acquire a suitable Catholic Education, and the other for the education of girls.

"The Mission has sent two young Ceylonese to Rome for education, who had already taken the holy habit of the order of St. Benedict. Three others embarked on the 2nd November 1862 for Rome, for the purpose of becoming Benedictine Monks."

There are in the Vicariate 43 Schools, viz., 5 English, 3 Mixed, and 40 Vernacular Schools. In these Schools 2,139 boys and 481 girls are under the tuition of 43 Schoolmasters and 8 Schoolmistresses. Of these 48 Schools, 17 are supported by the Mission, and the others by the congregations and parents.*

Adult Baptisms	1857	1858	1859	1860	1861	1862	Total.
From Heathenism	451	336	409	369	246	329	2140
do. Protestantism	411	422	239	326	311	352	2061
	862	758	648	695	557	681	4201

Roman Catholic Population of Ceylon as given in the Madras Catholic Directories for 1853 and 1863. The Directory for 1863 seems to give the Census of 1860.

* Several years ago a list of Roman Catholic Schools in Ceylon was annually published in the Government Almanac. The *Colombo Observer* denounced them as mythical, and the return was no longer inserted.

Jaffna Vicariate.	1853.*	1863.	*Colombo Vicariate.*	1853.*	1863.
Jaffna	7,000	7,100	Colombo, Cottan-		
Islands	8,000	5,930	China	...	6,974
Walligamo	4,500	5,930	„ Pettah ...	...	6,408
Point Pedro ...	3,500	3,746	„ Mutwal ..	...	8,000
Manaar	5,000	5,490	Total...	20,000	21,382
Mantotte	5,000	4,200	Alootcoor Corle ...	9,120	15,686
Calpentyn & Putlam.	4,500	3,193	Negombo	27,000	30,836
Chilaw	...	5,700	Sina Corle	3,500	6,050
Kaimel	11,000	9,500	Morottoo	2,100	5,619
Wanny	...	1,000	Hewagam Corle...	...	3,880
Trincomalie ...	1,500	1,660	Caltura	4,000	7,679
Batticaloa	1,500	1,992	Southern Province.	1,500	5,214
Kornegalle		714	Central Province. ..	1,000	1,392
	50,500	56,155		...	97,768

SUMMARY OF ROMAN CATHOLIC MISSIONS IN INDIA AND CEYLON.

	Priests.		R. Catholic Population.		Schools 1862		Schismatics 1862.	
					No.	Pupils.	Priests	People.
	1852	1862	1852*	1862				
Eastern Bengal	4	8	13,000	6,476	7	235	4	2,173
Western Bengal... ...	10	28	15,000	17,000	8	850	4	300
Patna	12	18	3,200	8,383	8	192	one	none
Agra	21	25	20,000	20,313	14	1,025	one	none
Bombay	31	45	18,800	17,500	19	1,000	33	30,000
Mangalore	22	35	16,456	44,000	10	635	12	9,000
Vizagapatam...	12	17	6,250	8,558	19	656	1	1
Hyderabad...	6	9	4,000	4,680	8	350	2	1,000
Mysore	12	18	19,000	17,100	18	680	none	none
Madras	17	15	41,400	36,426	45	2,300	13	5,570
Coimbatore	10	19	20,000	17,000	4	256	1	1,200
Pondicherry	41	58	96,550	107,136	64	900	4	3,329
Madura	38	46	150,000	141,174	16	1,400	15	25,000
Quilon	18	24	44,000	50,000	17	1,130	7	7,000
Verapoly	441	368	228,000	230,000	300	6,840	20	5,000
Jaffna...	15	24	50,500	55,237	48	1,588	1	700
Colombo...	19	22	100,000	97,708	48	2,620	1	48
	729	779	846,156	878,691	653	22,657	118	90,321

There are also about 90,000 Roman Catholics in the Goa Territory. Exclusive of Verapoly, where the Priests are nearly all Na-

* Estimated Numbers.

tives, the number of Missionaries has increased from 288 to 411 during ten years, an increase of 43 per cent. Protestant European Missionaries during the same period have increased from 392 to 519, equivalent to 33 per cent., but taking the Native Ministers into account, the increase amounts to 49 per cent.

ROMAN CATHOLIC MISSIONS IN EASTERN ASIA, 1860.

	Bishops and Vicars Apostolic.	European Priests.	Native Priests.	Roman Catholic Population.
Ava and Pegu	1	19	...	6,050
Malayan Peninsula...	1	21	...	7,000
Siam	1	12	4	7,000
Cambodia	1	6	...	1,000
Cochin-China	3	11	61	83,000
Tonquin	4	25	187	424,000
China Proper	17	129	165	291,000
Mangolia	1	3	10	5,000
Mantchouria	1	8	...	5,000
Thibet	1	5	4	9,000
Corea	1	6	1	15,000
Japan	superior	3	...	very few
	33	248	432	853,050

It will be seen that Schools, for the middle classes of East Indians, and Orphanages, occupy a prominent place in Roman Catholic Missions. It would be interesting to know how long this system has been pursued in each locality, and what are its results.*

Out-door preaching to the heathen seems to be little, if at all, employed. The Catholic Directory for 1853 mentions the following plans pursued at Bangalore :—

"The Native Church has a Catechumenate where heathens receive preparatory instruction before baptism. Cooly people or any others who could not support themselves during the time they spend in learning the Christian doctrine, are allowed 8 cash (about ½*d.*) every day. The expense, which rises sometimes to Rs. 18 per mensem, is taken from the poor box. A collection also is made every Sunday for this purpose, and each one contributes gladly according to his ability. Catechumens who live too far from the Church are entitled to live in the Catechumenate so long as they are under instruction. Every Christian is desired to introduce heathens to the Catechumenate, and every Catechist or Headman is directed to do the same, and there is one specially appointed to

*From remarks in Venn's "Missionary Life of Xavier," it must have been adopted at a very early period in some parts of India.

exhort privately any one who is goodly disposed to become a Christian. The Catechumens are intrusted to a Master who teaches them their Prayers and Catechism from 9 to 12 o'clock in the morning, and from 3 to 5 in the evening. A short lecture is delivered by the Priest or by the Catechist in the Priest's presence daily. When the Catechumens are admissible to baptism, good people are selected by the Priest to become god-fathers and god-mothers. The practice of so intrusting new Christians to good families at baptism, agrees particularly with the character of Indians, and cannot but be very useful to the spiritual and temporal welfare of the converts."

Roman Catholic Missions receive considerable additions through marriages. It is often stipulated that the contracting parties of other creeds shall become Roman Catholics, or at least that the children shall be brought up in that faith. Occasionally the heathen in illness make vows to some saint, binding themselves to become Roman Catholics if they recover.

Modes of Raising Money.—The following circular, issued by Dr. Fennelly, Roman Catholic Bishop of Madras, will throw some light on this point:—

"Doctor Fennelly presents respectful compliments to the principal benefactors of the Catholic Mission of Madras now residing in or about the Presidency Town, and begs leave to explain the inadequacy of his present income to the wants of the Mission, and to offer for their consideration a few suggestions for the purpose of bringing the income of the Mission into better harmony with its requirements.

There are but 15 Priests at present on the Mission, and some of them are the worse for the wear, whilst the one, who came out last from Europe, has been actually taken off his work through mental aberration, which not unlikely may prove permanent. Five additional Priests are urgently required, and no means available for getting them out from Europe, nor adequate means of supporting them, if they were here. The Military and East Indian Orphanages have been incumbered for the last ten years with a heavily progressive debt, which has fallen directly upon the Mission, and which in the last published report amounted to nearly Rs. 12,000; whilst the established rate for the maintenance of orphans is in these dear times absolutely unremunerative to the Mission. The Cathedral and Mission premises are sadly out of repair, and no visible means of repairing them. In addition to our other embarrassments the loss sustained by the Mission from the shutting up of the old cemeteries at the end of last year is at the lowest estimation a hundred Rupees a month.

It is manifest therefore, if we are to get on, that our financial position must be strengthened; though it does not appear, that any means within our reach are fully adequate to the desired end, whilst various measures of partial efficacy have suggested themselves.

It is not apprehended that the Government will interfere with our management of the new cemetery at Washerman's petta; but owing to the large number of poor persons, who are likely to be buried there, the fees for each interment (including grave-digger's, care-taker's and catechist's fee) cannot exceed 2 Rs.

It is proposed, with a view to the partial reparation of our losses to improve the Church and cemetery of St. Roque, and to charge a fee of 7 Rupees for each interment there. It is thought that persons in easy circumstances will prefer St. Roque's to the new cemetery at Washerman's petta, and will not grudge the fee to the Mission.

The cemetery of the Purification at Wallajapetta shall be marked off into two parts, called respectively first and second class. For each interment in first class, there shall be a fee as heretofore of seven Rupees payable to the Mission, and in second class two Rupees. Three families only are entitled to be buried inside the Church of the Purification, viz., the lineal descendants of Mr. Antony D'Silva, the late Mr. Daniel Gomes and the late Mr. Charles D'Castellas. On occasion of each interment a fee of seven Rupees (the same as for interments in first class outside the Church) is payable to the Mission, the expense of opening and closing the grave being borne by the friends of the deceased.

For residents of Black Town, who may wish to be buried in St. Patrick's cemetery the fee shall be also seven Rupees.

The fee due to the Priest for his attendance at the house of the deceased and at the grave shall be, as heretofore, one Pagoda (7*s*.) The fee for the ringing of a bell shall be, as heretofore, one Rupee. The fee for a flag, whether black or white, if carried in the funeral procession, one Rupee. The fee for a plain cross one Rupee, for a silver cross five Rupees. The fee for a cross-bearer and acolythes 8 Annas.

No Priest shall be required to attend a funeral between the hours of 7 o'clock in the morning and 5 o'clock in the evening: and it shall be discretional with the heads of families, whether a Priest be called to a funeral or not, whether cross, or flag, be carried in the funeral procession or not, or whether bells be rung or not.

If a Priest be asked to say mass in his own Church for a deceased person, he shall be entitled, as heretofore, to a stipend of one Rupee, if away from his own Church, at the cemetery of St. Roque, St. Patrick, or the Purification, two Rupees.

The fee of a Catechist reading the funeral service at the grave in the absence of a Priest shall be, as heretofore, four Annas.

For the erection of a monument a uniform fee of fifty Rupees shall be payable to the Missions.

In and about Madras in course of the year there are usually 680 funerals. Striking off 20 per cent. for paupers, we shall have 544 remaining to be estimated variously from one Rupee (for a soldier's funeral) to 7 Rupees with cross, flag, bells, &c. The beneficial result of these regulations will depend very much on the good will of the people. It is impossible at present to give even an approximate estimate.

It is further proposed that every one on occasion of his marriage shall pay a fee of not less than 5 Rs. to the Mission. Heretofore smaller fees were established; but they were not uniform, nor regularly enforced. It was customary to ring three bells, one when the marriage party came to the church, a second when the marriage ceremony was concluded, and a third when the party was going away. These bells shall be (as heretofore) voluntary, the usual fee of 3 Rupees being paid by those who choose to honor their marriage with that solemnity.

If banns are to be dispensed, the fees shall be, as heretofore, of three publications three Pagodas, for two publications two Pagodas, for one publication

one Pagoda. These fees shall be appropriated to the maintenance of the Ecclesiastical Seminary, as heretofore. If any one require to be married in Lent or other prohibited time, he shall pay an additional fee of three Pagodas for the support of the Mission.

One hundred and eighty marriages usually take place in the Catholic community in and about Madras in course of the year. Five times 180 would give 900 Rupees a year; but it is likely there may be a falling off in the old fees to half that amount: so that no more than 450 Rupees a year or about 40 Rs. a month may be expected to result from this arrangement. Moreover the marriages of persons belonging to the Army are not liable to fees, and must be deducted.

It is not deemed advisable to enforce any fee on occasion of administering the sacraments of baptism, penance and extreme unction. In the time of the Capuchins, it was usual to send a palanquin whenever a Priest was required to visit the sick; but during the last 20 years the Priests of Madras have been accustomed to take their own conveyance, and go without any earthly retribution even at the dead of night to the sick bed of the humblest individual, who was desirous in his passage out of this world to be fortified by the last consolations of religion. The ringing of bells on occasion of baptisms shall be (as heretofore) voluntary, the usual fees being paid by those, who wish to add that solemnity to the baptism of their children.

It is further proposed that the benches in the nave of the cathedral be all numbered and valued, and reserved for such families as may be willing to engage them at an annual rent payable in advance. If two or more families be desirous to occupy the same bench, and refuse to arrange the matter among themselves, the said bench shall be put up to auction, and reserved to the highest bidder at an annual rent payable in advance. It will be understood however, that, after service has commenced, benches wholly unoccupied will no longer be reserved for that occasion.

In future there shall be three masses in the Cathedral on Sundays and holidays of obligation, first mass (the soldier's mass) at 6 o'clock, second mass at a quarter past seven, and third mass at half past eight. It will be further understood that no seats will be reserved at the soldier's mass.

The proposed renting of benches, if successful, may yield a thousand and five hundred Rupees a year or more. It will be attended with many other advantages, which will doubtless suggest themselves to many, and which it is unnecessary here to dwell upon.

The ordinary monthly disbursements and claims on the income of the Mission are the following.

Domestic Establishment of the Bishop and Priests in town	Rs. 250	0	0
Support of two horses...	40	0	0
Clothes and other incidental expenses	20	0	0
Annual visitation expenses Rs. 600, being at the monthly rate of	50	0	0
Support of the Convent 300 Rs., minus tuition fees, which usually amount to 150 Rs. a month	150	0	0
Expenses of the Cathedral, including oil, candles, wine, Church servants, singers, &c. &c.	150	0	0
Repairs of the Cathedral, Convent and Mission premises ...	100	0	0
Incidental expenses and repairs of Churches and Presbyteries in the interior	100	0	0

Of the 15 Priests now in the Mission (6 being provided for at Military stations) the remaining 9 look for support to the Vicar Apostolic, say 50 Rs. for each...					450	0 0
Five additional Priests required					250	0 0
Catechists at Vepery, St. Thomé, St. Francis Xavier's and Wallajapettà					40	0 0
Ditto at John Pereira's Garden					3	0 0
Ditto at Peringhipooram, Moothnoor, Patibandla, Rentachintala, Parimi					13	0 0
Ditto at Moodghul, Rachore, and Moodnighcrry... ...					10	8 0
Ditto at Ramdroog, Yalleroo, and Poloor.					6	0 0
Ditto at Kitchery, Tripassore, Pannoor, Sellumpatida, Wallaveram and Wallajabad					18	0 0
Ditto at Chittoor, Poonganoor, Allapaukùm, Christianpetta and Odiandrum					6	0 0
Annual Assessment of the Mission premises in Armenian Street and McClean Street			278	12 10		
Annual Quit Rent on a portion of ditto ...			51	1 7		
Assessment of the Mission premises at St. Thomé			10	8 0		
Quit Rent and Assessment of ditto at Vepery ...			15	0 0		
Do. do. at St. Francis Xavier's,... ...			38	14 3		
Do. do at Royapooram, ...			8	8 1		
			402	12 9		
Being at the monthly rate of					33	9 0
English Schools at St. Francis Xavier's Chapel 115 Rs., at Royapooram 80 Rs., at Nellore 20 Rs., at Vepery 35 Rs., ...					250	0 0
Books for ditto					20	0 0
Native Schools, St. Roque's 4 Rs., Patticherry 5 Rs., Chindatripetta 3½ Rs., Mackey's garden 3½ Rs., Nemely 3 Rs., Guntoor 2 Rs., Peringhipooram 4 Rs.					25	0 0
Sundry contingent and miscellaneous expenses					100	0 0
				Total Rupees...	2,085	1 0

The whole income of the Mission, as available for general purposes, and unaffected by trust obligations, whether arising from interest of funded property, from grants of the Society for the Propagation of the Faith, from the Christmas and Easter Collections, from fees, or from the personal allowance of Government to the Bishop for nominal services, does not exceed Rs. 1,700 a month.

The annual interest of the funded property of the Mission is Rs. 9,894-10-10. But a large portion is held in trust, and goes out as it comes in, little more than one half being available for the support of the Mission, as appears from the following statement.

Appropriation of the interest accruing on the funded property of the Catholic Mission of Madras.

For the Ecclesiastical Seminary, ...	1,354	10	10
For distribution of alms to the poor,...	737	11	0
450 Masses at 13 Annas and 10 Pice, ...	216	2	4
222 „ at 9 „ and 4 „	246	2	3

1634 Masses at 9 Annas and 4 Pice, ...	970	10	8
Two High Masses for Benefactors	64	0	0
For the support of the East Indian Orphanage, ...	1,008	8	0
For the support of the Mission, ...	5,296	13	4
Total Rupees...	9,894	10	10

The English Free Schools at Royapooram, Vepery and St. Francis Xavier's have been kept up with tolerable efficiency for the last 20 years. When the Royapooram School was established, Father Michel could see no use of it, but to keep the Catholic children from the Protestant Schools, and he remarked that a Tamil boy would not say the Lord's Prayer in English in sæcula sæculorum. The prophecy has been falsified. Upwards of a thousand persons, who have been educated in that School, speak and write the English language with fluency, and many of them hold situations, to which in Father Michel's time they never could have aspired. Moreover the Catholic faith, which is above all price, has been preserved.

The Cathedral was repaired and enlarged under Doctor O'Connor in 1836-37 at an expense of Rs. 10,746, of which the Madras Government gave Rs. 6,900, and the balance of Rs. 3,846 was raised by public subscription. Another subscription was made soon after to procure British Clergymen for the Mission of Madras, and it amounted to Rupees 2,302-14-6.

From the year 1837 to the present time no call was made upon the public for repairs of the Cathedral. Sundry repairs were made however from time to time at the expense of the Mission, which have amounted in the aggregate to more than 4,000 Rupees. In course of the last year the floor of the nave and side-aisles was overlaid with substantial flags of granite, and, though the walls especially on the outside look shabby enough, the roof is at present perfectly secure, no leakage being observable in the last monsoon. A further sum of four thousand Rupees is now required to paint the roof and doors and windows, and to give the whole building inside and outside a cleanly appearance. The arrangements herein proposed, though they may put the Mission in other respects in a state of greater efficiency, cannot reach this want, and it is hoped that the friends of the Mission will give the matter early attention.

Dr. Fennelly, after giving two subscription lists, remarks :—

"Out of 586 heads of Catholic families of the European and East Indian community in our Presidency town outside Fort Saint George, if we assume 20 per cent. or one-fifth of them to be paupers, or persons in indigent circumstances, it appears that three out of the remaining four-fifths contribute little or nothing to the maintenance of the Church, the whole weight is upon all occasions thrown upon the one-fifth as represented by the foregoing list of benefactors, while three out of the remaining four-fifths, though well enough to do, are permitted to slink away."

Aid is thus solicited for the "Institution for the Propagation of the Faith :—

The *Institution for the Propagation of the Faith* has solely for its object to assist by prayers and alms the Catholic Missionaries who are charged to preach the Gospel to foreign nations. The prayers are a *Pater* and *Ave* each day.

It will suffice to say for this purpose, once for all, the *Pater* and *Ave* of our daily morning and evening prayer, and to add the following invocation: *St. Francis Xavier, pray for us.*

The alms is only one halfpenny per week or 1½ Annas per month. One member is charged to receive the subscriptions of ten, the amount of which he hands over to another member who receives ten similar contributions, that is a hundred subscriptions. Donations made by persons not members or by members over and above the ordinary subscriptions will be gratefully received.

Two committees established, one in Paris and the other at Lyons distribute the alms to the different Missions. A return of the sums received, and of their appropriations, is inserted annually in the *Annals of the Propagation of the Faith.* This collection which is destined to serve as a continuation of the *Lettres Edifiantes* and to the reading of which each member, without paying more than the ordinary subscription, is entitled, appears six times a year. A number is distributed to every ten members.

The *Institution for the Propagation of the Faith* has, from its first foundation, been highly favoured and warmly recommended to the faithful by the Holy See. The Sovereign Pontiffs Pius VII, Leo XII, Pius VIII, and Gregory XVI, by their rescripts of March 15th, 1823; May 11th, 1824; September 18th, 1829; September 25th, 1831; November 15th, 1835; and January 22nd, 1837 have granted to all the members of the Institution in the dioceses where, with the consent of their respective Bishops, it shall be established, both in France and in all other countries in communication with France, the following indulgences, applicable to the souls in purgatory :—

INDULGENCES

GRANTED TO THE WORK OF THE PROPAGATION OF THE FAITH BY POPES PIUS VII., LEO XII., PIUS VII, GREGORY XVI. AND PIUS IX.

PLENARY INDULGENCES.—On the 3rd May (the foundation of the Work): the 3rd December (the patron feast); the Annunciation and Assumption; two days in each month, at the member's option; once a year, for the general commemoration of the deceased in the division or decury to which the member belongs; when in danger of death, for every member who invokes the holy name of Jesus. Children who have not yet made their first communion, may likewise gain these Indulgences.

PARTIAL INDULGENCES.—Three hundred days, every time that a member attends the Triduum of the 3rd May and the 3rd December; a hundred days, every time that a member performs any good works of piety or charity in favour of the Missions.

Charitable Institution of the Holy Childhood.—Children in sections of twelve, as well as adults, contribute to this organisation. The list of "Charitable Contributions" received in August 1863, has the following notice :—

"Since the commencement of the year, the Rev. Mr. Le Roux assisted by the Brothers of the Immaculate Mother of God has through the blessing of God and with the aid of this charity baptized in the Kitchery Mission 20 adult heathens and 82 children of heathen parents. There are 12 adults preparing for baptism. The adults who are extremely poor are allowed 9 pie (1½*d.*)

a day for rice for a month or two, while they are engaged in learning prayers and catechism preparatory to baptism. The children are maintained by the charity until they are fully instructed in their prayers and catechism and able to labor for their bread. From January to 31st August last the expenses amounted to Rs. 525."

Concordat with Portugal.—For many years there have been disputes in India and Ceylon between the European and Goa Priests. Ecclesiastical patronage in the East seems to have been vested in the King of Portugal in the sixteenth century. Several Bishoprics were created, and Priests, owning submission to the Archbishop of Goa, were gradually scattered over different parts of the East. After a time the zeal and means of the Portuguese Government both diminished. The Popes then invited the Superiors of Mendicant Orders to send Missionaries into these countries, where "whole congregations were left without a pastor." Numerous Missionaries were sent out to India, who were placed under Vicars Apostolic, directly under the Pope. The Goa Priests, at least in many instances, refused to recognise the jurisdiction of the Vicars Apostolic. In 1838, Gregory XVI published, the Bull *Multa præclare*, "whereby he abolished the four Indo-Portuguese Bishoprics, which were situated outside the territories in political subjection to the then Queen of Portugal, and called upon the Indo-Portuguese and Goanese Priests to take jurisdiction from the Vicars Apostolic, to whom the suppressed Bishoprics were all parcelled out." Submission was still refused by some of the Goa Priests, who were then termed Schismatics.

On the 21st February, 1857, a Concordat between the Pope and the King of Portugal was signed at Lisbon. It provided "for the continuance of the exercise of the royal patronage in India and China." New Bishoprics may be erected. Article XVI. is as follows :—

"As soon as the circumscription of any of the suffragan Bishoprics in India is established, and the Episcopal See provided with convenient means, the presentation of the Bishop made by the Royal Portuguese Patron shall be recognised by the Supreme Pontiff, and as soon as the respective confirmatory Bills are issued, the Vicar or Vicar Apostolic, who may be in the territory of the Bishopric, shall successively be removed, in order that the appointed Prelate may enter on the Government of his diocese."

Dr. Fennelly, Vicar Apostolic of Madras, in his pastorals has expressed his opinion freely about the Concordat. He doubts the ability of Portugal to undertake the work. "The Portuguese is a very lazy animal, who would rather squat the live-long day on the side of a mountain with half a loaf than work to earn the other half. Portugal has not yet given one-sixteenth of a hundred thou-

sand pounds a year to the Propagation of the Faith." Another objection is that the Schismatic Priests are received into favour :—

"If the Indo-Portuguese Schismatic Priests had expressed any sorrow for the past,—sorrow for having opposed the legitimate arrangement of the Pope in the government of the Church,—sorrow for having profaned so many sacraments, even the greatest and holiest of all the sacraments, the Blessed Sacrament of the Eucharist,—sorrow for having pronounced so many absolutions without more power to absolve than the Ramasawmy with the mark of Vishnu on his forehead,—sorrow for having assisted at so many marriages without being duly constituted (conformably to the decree of the Council of Trent) to give efficacy to the marriage contract,—sorrow for having neglected, ever since the suppresssion of the Indo-Portuguese Bishoprics to ask jurisdiction from the Vicars Apostolic, as in the words of the Pope (uti par erat) they ought to have done,—sorrow for having sent so many persons before the Judgment seat of Christ without the aids which religion had provided for them in their passage to eternity,—sorrow for having kept so many persons, and for so many years, in a legalised concubinage without the sacrament of marriage or sacramental grace; if any sign of repentance were exhibited, there might be hope of pardon, and a real extinction of schism; because it is written, "*Thou hast prostituted thyself to many lovers; nevertheless return to me, saith the Lord, and I will receive thee.*" But when they one and all rejoice in their schismatical conduct and its long train of deplorable evils;.....when they maintain that there is and has been no schism in India, but any distractions and perturbations caused by the Vicars Apostolic, who are under the immediate orders of the Pope; when they maintain that the faithless and perjured Archbishop Torres only did his duty by disregarding the wishes of the Pope, and that he was superseded by the Portuguese Government, not at the instance of the Pope, but because he had a quarrel with some influential Priests at Goa;...when they declare (as they do even now) that they are under the order of the Portuguese Government, and ready to obey its commands, and that they are not under an obligation to obey the commands of His Holiness, when we see all this and more : we do not hesitate to pronounce the so called extinction of schism a sham, at which the friends of the Catholic Church must grieve, rather than rejoice."

The change which will be produced by the Concordat is stated as follows : "Turning out the Vicars Apostolic and the Clergymen serving under them, commendable alike for piety and learning, and letting into their places half educated Priests of unsound faith and more unsound morals."

While Dr. Fennelly complains that the "devoted friends of the Pope are.....cast off like an old shoe," he adds, "but it is in extreme cases that the Papal authority is most beneficial to the Church, and if the Pope could not do things of this kind, we might as well have no Pope at all. If the little shepherds could rise up against the big shepherd, we never could have a Catholic, Church : we never could have *one fold* under *one shepherd*."*

* Madras Catholic Directory for 1863, p. 269.

Urdu New Testament.—The *Bengal Catholic Herald* contains the following advertisement:—

Subscription

To a Catholic Edition of the New Testament in Urdu (Hindustani) in Romanised characters,

By the Right Rev. Dr. H. G. Hartmann, Bishop of Derbe, Vicar Apostolic of Patna.

The publication will begin as soon as there are 200 Subscribers, each Subscription at 10 Rupees. Subscribers will receive five copies each; of which one copy per sheet, as they leave the Press.

Letters prepaid to be addressed to the Editor, H. G. Hartmann; Subscriptions to be paid—without the Patna Vicariate—by Drafts on any Bank at Calcutta, preferably on the Bank of Bengal. Receipts will be granted, and if for want of Subscribers, the work should not be edited, the money advanced will be refunded during the course of this year.

A Catholic Edition of the New Testament in Urdu is a great desideratum. It is hoped that the Right Reverend Vicars Apostolic and the Reverend Missionaries will support the Edition. As to the translation, the London Edition of 1860 has been laid down as the basis. Each text is carefully compared with the Greek text and the Vulgata, and no labour will be spared to make it a most complete Edition, in an easy and smooth Hindustani.

† H. G. HARTMANN,
Bishop.

Patna, 15th March, 1863.

The Bombay Catholic Examiner thus notices the above:—

"The Bombay public cannot fail to be gratified on reading the notice given above of a useful work which Bishop Hartmann proposes to carry through the press. Recommendation from us His Lordship does not need, for obtaining success in his labour; but with the greatest respect we cannot but express our admiration of that unwearied zeal with which he continues to overcome every obstacle in the way of his doing good, whether of sickness, strangeness of language, or want of leisure and also of funds. When last in Rome, he had requested His Holiness to allow use to be made of the Protestant translations. The request was met by a positive refusal, and with a further intimation that the Catholics of India should put their hands themselves to the necessary work. From that moment, Bishop Hartmann had fixed his resolve to edit the New Testament at least. On his return to India, he applied himself to the study of Persian, and, with the aid of the unpublished works of the celebrated Hindoostani scholar, Bishop Pezzoni, he has now advanced his labours so far that he needs only the co-operation of friends to carry them through the press. This co-operation surely will not be given tardily; let the list of 200 Subscribers required be quickly filled up."

OBITUARY NOTICES.

The following remarks on the character of *Lord Canning* are abridged from a letter of the London correspondent T. of the *Friend of India*:—

"Slow and apparently indecisive, with a mind which was strangely attracted by the collateral aspects of every subject, he was still in action a true Statesman. The decision once given was always broad, the judgment always conclusive...Personally he made few friends, and in India perhaps will be little regretted, but the coldness which restrained him from forming intimacies left him also unusually magnanimous.... That he misapprehended the mutiny is, I think, undeniable. That he failed to relieve Cawnpore and throughout hoped too much from apparent confidence in the Sepoys is also, I fear, too true. But that he had before him a distinct policy, a system of action from which he never swerved, and which at last succeeded, I have no doubt whatever."

It must be added that he sympathised more with the princes than with the people of India. In the education of the masses he exhibited little interest. The *Calcutta Christian Intelligencer* makes the following remarks on his death:—

"Those who accompanied him last March to the ship which was to convey him away to fresh duties and honours, or who a few months before heard him, and the faithful sharer of all his toils, talking brightly and joyously about their expected rest and occupations at home, may well feel something of a personal grief in contrasting the present with the past; but must remember the vision of Socrates...and must realise to themselves the thought that there is only one Home of perfect rest, and safety, and happiness."

Behaudur Shah, the *Last of the Moguls*, died an exile at Rangoon, "full of years and full of sorrow." The *Maharajah of Patiala*, whose noble stalwart form a few months previously attracted attention in Calcutta, died suddenly about the end of the year. During the mutiny we had no more faithful or valuable ally.

Next to Lord Canning's death, none perhaps was more lamented than that of the Honorable *W. Ritchie*, the late Advocate General of India, and the first Legal Member of the Supreme Council. Thackeray's touching comparison of him and his cousin Sir Richmond Shakespeare, is well known. Among other deaths of Civil servants may be noticed those of Mr. *E. Latour*, Sessions Judge, and Mr. *W. H. Lowe*. The last was "zealous of good works," and when the Native Christians of Allahabad were without a resident Missionary, carefully attended to their welfare.

Sir John Inglis, the defender of Lucknow, died in Europe. *Colonel C. Davidson*, Resident at Hyderabad, died there in August. Some time previously he had determined, by the advice of his medical adviser, to leave the country before the next hot season. Writing to a friend not long before his death, he said, "My days in India are now numbered; and like the school boy before the holidays, I have made my Almanac, and mark off each day as it passes."

Major W. S. Jacob, formerly of the Bombay Engineers, and subsequently the Honorable Company's Astronomer at Madras, died at Poona. *Mr. J. J. Berkley*, Chief Engineer of the Great Indian

Peninsular Railway, the successful designer of the greatest engineering works in India, died in England.

Mr. James Hume, Magistrate of Calcutta, who died at Galle, originated several newspapers. He was a warm friend of the Natives of India, whose claims he advocated with great ability. *Mr. H. Mead,* long known as a very able Indian Journalist, was drowned by the upsetting of a boat in the Hooghly. *Mr. W. C. Hurry,* for many years editor of the *Englishman,* died at Bristol. The Rev. M. *R. Jeffers,* of the *Madras Times,* died within a few days' sail of Madras.

The Church Missionary Society lost four Missionaries during the year—The *Rev. R. Tuting* and *Rev. Roger Clark,* both of Peshawar, the *Rev. W. Soans* of Mooltan, and a Native Missionary in Ceylon, the *Rev. A. Goonesakare.* The *Rev. J. Chapman,* formerly a Missionary in the Madras Presidency, and for several years one of the Home Secretaries, died in England. The *Rev. Dr. Campbell,* of the American Presbyterian Mission, died at Saharanpore, and the *Rev. A. MacCallum,* of the Free Church Mission, Madras, died at Bangalore. The Society for the Propagation of the Gospel lost one Missionary, the *Rev. A. Johnson,* Nangoor, Tanjore Collectorate. The *Rev. D. J. Gogerly,* Chairman of the Wesleyan Mission, South Ceylon, distinguished for his researches into Buddhism, died at Colombo. The *Rev. B. C. Meigs,* who came out to Jaffna as a Missionary of the American Board in 1816, died in America. The *Rev. D. Scudder,* a promising young Missionary of the same Society, was drowned when attempting to swim across a river in the Madura District. *Miss Farrar,* of the American Mission among the Mahrattas, died at Ahmednuggur. The spirit with which she laboured is thus recorded:—

"She was always anxious to be doing something for her Saviour, and as she remarked on her death-bed, she brought her labors, feeble and almost worthless though she considered them to be, and laid them down every night at the feet of her gracious Saviour, begging His acceptance of the offering."

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